The Churchman

REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 40.—WHOLE NUMBER 1132.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, DECEMBER 4, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH,	At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH,	8 " " 5 "
" CHURCH OF THE ANNUNCIATION,	9
" CHURCH OF THE HOLY COMMUNION	8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 a. m.	
EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M.
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION,	¼ to 9 A. M. 6 P. M.
ST LUKE'S CHURCH, Brooklyn,	8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.	
GRACE CHURCH BROOKLYN HEIGHTS,	9 " 5 "
On Fridays, Evening Prayer with Lecture at	8 "

Calendar for December.

5 Second Sunday in Advent.
12 Third Sunday in Advent.
15 }
17 } Ember Days.
18 }
19 Fourth Sunday in Advent.
21 St. Thomas, Apostle.
25 CHRISTMAS DAY.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

JANUARY.

1 The Circumcision of our Lord Jesus Christ.
2 Second Sunday after Christmas. [The Collect, Epistle, and Gospel, for the Circumcision are to be used.]
6 THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

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Wainwright, D.D., D.C.L., Right Rev. Jonathan M., 10 Hubert street.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 43 East 24th st.
Bedell, Rev. George, 29 Amity street.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Brace, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st
Chauncey, Rev. Peter S., 177 10th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Edwin R. T., 98 12th street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 60 Eleventh st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue
Duncan, Rev. Henry E., 74 West 23rd st.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fitch, Rev. Augustus, 278 Tenth-street.
Frost, Rev. Wm. J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 3rd street.
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Grigg, Rev. John, 26 Park Place.
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Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
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Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st cor. 4th Av.
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Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
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Howland, Rev. Robert S.
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Tracy, Rev. ——, 207 West 20th street.
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Johnson, Rev. Evan M., corner of Pearl and Johnson st.
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Lamson, Rev. Wm O., Court-st. between President and Carroll.
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Okeson, Rev. N. A., Bridge st.
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Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
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Schroeder, Rev. John F., Jun., }
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Walker, Rev. William F., cor. Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands-st.

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Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. Henry F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. Benj. F., 5 Lewis Place, Second-st. bet'n South 10th and 11th streets, near Peck Slip ferry.
Townsend, Rev. I. W., 93 south 3d st.

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Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
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Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.

It is respectfully requested that information be given at this office of changes proper to be made in the list of clergy, that each monthly publication may be as accurate as possible.

The Report of England's venerable Society for the Propagation of the Gospel in Foreign Parts, shows a disbursement of the sum of *seventy-eight thousand five hundred pounds sterling*, in support of its Foreign and Domestic Missions. The Church of England has indeed cause of rejoicing in possessing such a Society as this. And the American Church may well be proud of the hand maid of her Mother Church, that watched and tended her in her infancy.

Poetry.

For the Churchman.

Lost Treasures.

BY J. L. R. S.

What is the wealth of priceless worth,
Most idly thrown away;
Most deeply veiled by sons of earth,
And lost to sight of day?
Is it the pearl that slumbers deep
Beneath the stormy wave?
Or corals wreath that decks the steep,
Which frowns o'er oceans cave?

Is it the wasted fruits and flowers,
Of lone unpeopled isles?
Or the teeming lands of unknown bowers,
Where mortal never smiles?
Ah, no! such treasures are not lost,
But for a time concealed,
And in their own good season, each,
And all shall be revealed.

The diver from its ocean home
The precious pearl may gain,
The miner from its murky tomb,
The glittering ore obtain.
Some wandering voyager may taste,
The fruits of lonely isles,
Some future woodman, till the waste,
Until it blooms and smiles.

There are lost treasures richer far,
Than all this varied store,
Which like the light of a fallen star,
Can gladden earth no more.
These are the treasures of the mind,
The majesty and power,
Within the human soul enshrined,
Like perfume in a flower.

If these be idly thrown away,
On worthless things and vain,
No effort of an after day,
Can win them back again.
Some lofty dreams—some thought sublime,
Some attributes that give
Assurance of a source divine,
In every spirit live.

And these to noble aims applied,
To noble ends would lead,
And win the soul a place of pride,
And make it great indeed.
But oft—too oft, these glorious powers,
Like worthless gifts are used,
Are hushed to sleep, thro' life long hours,
Or wasted, or abused.

These are the buried pearls, and gems,
No toil can e'er restore,
These are the treasures lost to man,
And earth, forevermore!

Nov. 26, 1852.

Selected Matter

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

CHAP. III.—COLUMBA AND THE CULDEES.

(SECTION II.) *Continued.*

6. Celtic Episcopates—Dunkeld, St. Andrew's, Mortlach. 7. Other early foundations—the Culdees. 8. Supposed Hostility or Indifference of the Scoto-Celtic Church to Episcopacy. 9. The Supposition shown to be groundless. 10. Futility of this Dispute. 11. Doctrine and Usages of the Scoto-Celtic Church. 12. Primeval Church Architecture.

Even prior to the epoch called the Scottish Conquest, there seem to have been note-worthy establishments at Abernethy, the Pictish capital, at Dunkeld, and perhaps at St. Andrews. It is not, however, till the Caledonian sceptres are united in the grasp of Kenneth Macalpine, that we can lay the finger of history with distinctness and certitude on any one of the great churches to the North of the Friths. Dunkeld is undoubtedly the earliest with which we can authentically connect a collegiate fraternity under Episcopal rule. The Irish Annals, with their sapless and dreary catalogues of prosaic dates and uncouth names, are but a poor succedaneum to the copious Bede. But their very barrenness is an insurance of their general accuracy. And the native tradition which refers the founding of Dunkeld to Kenneth Macalpine, about the middle of the ninth century, is corroborated by the announcement of the Irish chronicler, that "Tuthal Macartguso, *Primus Episcopus* of Fortren, and Abbot of Dunkeld, died A.D. 864," and "Flaibhertach MacMercertaigh, *Princeps* of Dunkeld, died A.D. 872."* In these notices there can be little or no doubt that *Princeps* must fix the sense of *Primus*, and consequently that the Bishop-Abbot of Dunkeld was, during the latter moiety of the ninth century, the recognized head of the northern churches. This pre-eminence he probably owed to the circumstance that the church over which he presided had been selected as the final sanctuary for the remains of St. Columba, and placed under the patronage of that venerated name. The piratical Northmen, whose bloodthirstiness and rapacity were the chronic scourge of those early ages, had not spared, in their descents upon the Scottish coasts, the peaceful cloisters of Iona. In 794 the monks escaped with their lives; in 806 no fewer than sixty-eight of them were massacred in cold blood. At last it was deemed prudent to remove the sacred relics of the founder. Accordingly, A.D. 829, the Abbot Dermit embarked with them for Ireland, whence the piety of Kenneth reclaimed them for Dunkeld.† With the transference, that primacy of jurisdiction and directive power which had, from respect to St. Columba's memory, been hitherto conceded to the Presbyter-Abbot of Iona, passed to the Bishop-Abbot of the daughter Church.‡ But there, from whatever cause, it was not long suffered to rest. The early Bishops of Dunkeld appear to have been Picts—a politic concession, perhaps, to the vanquished race on the part of Kenneth and his successors—and the Scottish ecclesiastics seem to have fretted under a superiority which they coveted for their own body. It is about this time, if at any time, that we may assign to the semi-mythical St. Rule a "local habitation" on the curve of the eastern promontory of Fife. A more melancholy and a more authentic celebrity accrues to the same region from the repitition of the Iona tragedy, in the slaughter of St. Adrian, St. Monan,|| and many others, by the Danes, *circa* A.D. 870, on the Isle of May, whither they had fled for refuge from the mainland. And perhaps, if allowed to blend conjecture with facts, we might light on less probable solutions of the legends which surround the origin of our Metropolitan See than the disembarkment of a St. Rule and others, who had escaped this massacre, with the relics of a St. Adrian, who had fallen, at that spot on the Fifeshire coast now marked by the city of St. Andrews. Celtic names, whether native or adopted, are the most Protean and elastic of vocables; and what easier, in an ignorant and credulous age, than to mould such names and such an incident into the romantic and imposing legend of the Grecian monk, the shipwreck, and the relics of the Apostle? It is of the nature of such fables to gather fresh embellishment as they pass from hand to hand. Nor was any, at this precise juncture, more calculated to subserve the ambition of a clique of Scottish churchmen, plotting for the transference of the ecclesiastical primacy from a Pictish establishment to one of their own. Here was all the prestige of distance, miracle, and martyrdom; and even the reputation of Columba must pale before that of the brother of St. Peter. This apart, by A.D. 890, we find the primacy wrested from Dunkeld, and enjoyed by an ecclesiastic named Kellach,§ who heads the long line of the prelates of St. Andrews, from that time forward, we may say, unbroken, and ever after retaining the precedence at that time acquired. This change happened in the reign of Grig, a Pictish chief, who had seized the supreme authority, and sought, probably by the concession of the new privilege, to conciliate the support of the Scottish clergy. Some years later, A.D. 909, we find Kellach and Constantine, who was then on the throne, contracting mutually in solemn council, to maintain the faith and discipline of the Scottish Church. The same Constantine, in his declining age, A.D. 943, retired into the monastery connected with the See, where he exercised till his death the function of Abbot; an incident from which, most probably, St. Andrews obtained its ancient Gaelic name of *Kilremont*, "the Cell of the King upon the Hill."¶ Notwithstanding, however, the rising reputation of St. Andrews, the Prelates of Dunkeld continued to be personages of great influence and authority: one of them, named Crinan, married Bethoc, the daughter of Malcolm II., early in the eleventh century, and was slain in battle fighting for the rights of his grandson, the renowned Malcolm Canmore.* To the first named of these sovereigns belongs the credit of founding the third and last of the Transforthane Episcopates, which are clearly traceable into the Celtic Period. In gratitude for a victory over the Danes, A.D. 1010, Malcolm II. erected the monastic See of Mortlach, in Banffshire. Of this, St. Bean was the first Bishop; in the incumbency of the fourth—Nectan—and A.D. 1125, the site was transferred to Aberdeen. It is curiously illustrative of the mixed piety and ferocity of the age, that the old church of Mortlach had Danish skulls built into its walls.†

But in addition to the great monastic or semi-monastic Prelacies of Iona, Dunkeld, St. Andrews, and Mortlach—not unlike in their relative geographic locations to the angular and central points of the letter A—the Scotland of the tenth and eleventh centuries had many religious houses of note and pre-eminence. Among these may be mentioned Abernethy,‡ Dunblane,|| Brechin,§§ St. Serf's Isle in Lochleven, Dunfermline, Culross, and Kirkcaldy. The last name is manifestly corrupted from Kirk—originally *Kil* or *Cul*—Culdee, an epithet which meets us, at this state of Scottish History, as descriptive of a certain section of the Celtic clergy. Some erroneously derive it from *Cultores Dei*—as *Dundee* from *Donum Dei*, or *Cruden* in Aberdeenshire from *Cruor Danorum*—but there cannot be a doubt that the term is indigenous. Even Celtic scholars, however, are not agreed as to its import; some resolving it into *Gille De*, servants of God, others into *Keile Dhae*, men living in community; others into *Kil Dhae*, men living in cells, or solitaries. Perhaps if we translate *Kil* or *Cul*, as Church—a sense it bears in innumerable compounds throughout both Scotland and Ireland—and combine it with *Dhae* men, we shall have an etymology as near the truth as any that has yet been proposed. *Culdee*, in that case, will be simply *Churchman* or *Ecclesiastic*. Which term, naturally, it should seem, applicable to all persons whatsoever in Holy Orders, was, we find, conventionally appropriated, both in Ireland and Scotland, in the ninth, tenth, and succeeding centuries, to the members of those *chapters*, or communities of clergy, which grew up, during the Celtic Period, round the primitive Cathedral or Collegiate Church. If we dismiss from our field of vision those castles in the air which have been raised by the romance of modern dogmatism, and fix a calm and dispassionate eye on those historical data which are our only guides to the truth, we shall recognize in the Culdees a class of churchmen representing the gradual transition which was taking place, during the ages above referred to, from the purely monastic constitutions of Columba, to the developed parochial system of David the First; and forming the middle link between the monk of the one period, and the Parish Priest of the other. They resembled the former by their living in community; they resembled the latter by their exemption from distinctively monastic rules. The Culdee is, in short, the *Monastic* type of ecclesiastical organization shading off through the *Collegiate* into the *Parochial*. But the name is simply a name of function, and secludes the bearers of it in no other respect whatsoever, from their contemporary fellow-Christians, whether clerical or lay. They were no *sect*, distinguished by peculiarities of belief or discipline, any more than the members of Cathedral Chapters, or the Fellows of Colleges, are a sect in the Church of England in our own time. When or where in North Britain the purely Monastic system was first exchanged for this system of *Secular Canons*¶—for to the class of clergy so called on the Continent the Celtic Culdees seem very closely to have corresponded—it is impossible to discover with entire precision. Neither the name nor the thing is known to Adamnan or Bede. But towards the close of the ninth century, the clergy living in community at Dunkeld and St. Andrews are introduced to us by the style and title of Culdees. The same term is applied to other fraternities similarly constituted, of which the more notable have been already mentioned, so far on as the middle of the thirteenth century, when, just as the Columban constitution, which was purely Monastic, seems gradually to have merged in theirs—a species of compromise between the Regular and the Secular—so theirs in turn was absorbed into the composite polity, which exhibited both in distinct development and collateral action. But *Culdee* is merely a name of office, and indicates no dissent, on the part of those who bore it, from the common faith and discipline of contemporary Christendom. Their belief and their worship, in the reign of Malcolm Canmore, attracted no censure from the most zealous partizans of the Roman See, if we except a controversy as to the computation of Lent, in which the Culdees were compelled to succumb. It is as certain as their own existence that they recognized and revered the Order of Bishops; that they acted as a modern Dean and Chapter do in Episcopal elections; that they were patronized by Bishops and by devotedly Roman Catholic Kings; that their only disputes with Bishops, or with other religious bodies, related merely to their temporalities and their franchise, not to points of faith; and, by inevitable inference, that all which has been written in order to exhibit them as a body of Northern Waldenses, hostile to Episcopal rule, attached to a peculiar creed, heretical or schismatical, in short, according to the standard of the time, is a farrago of the most extravagant fable. The lucid and learned pen of the late Bishop of Glasgow has removed this from the class of questions on which sane critics can have any difference of opinion."*

The same disposition to subject historic truth to the purposes, fallaciously so deemed, of party, which has played such fantastic freaks with the obscure annals of the Culdees, has been busy, in like manner, with the records of Iona. Bede distinctly states that "the island has for its ruler an Abbot, who is a Presbyter, to whose direction all the province, and even the Bishops, by an unusual constitution, ought to be subject, according to the example of their first Doctor, who was not a Bishop, but a Presbyter and Monk."† And in another place he casually acquaints us that the Brotherhood of Iona, "ordaining [Aidan], sent him [to Northumbria] to preach."‡ From which two passages—the tenor of Bede's narrative, the biography of Adamnan, the early history of the Irish Church, the strong presumptive evidence accruing from the universal practice of Continental Christendom, all set at nought—it has been inferred that Columba, and his disciples after him, knew no Order in the Church superior to that of Presbyter, and exercised without scruple that power of ordination which was everywhere else, throughout the Christian world, the distinctive prerogative of Bishops. Conclusions more inconsistent with the unvarnished truth of History, or even with the picked testimony on which they are suspended, it were impossible to conceive.

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* Skene's *Highlanders of Scotland*, (a work of great acuteness and ability), part i. chap. 8.

† *Caledonia*, vol. i. p. 428; *Iona*, p. 149; Wilson's *Archæology*, p. 488.

‡ *Annals of Ulster*, A.D. 864, 872; Skene's *Highlanders*, *sicut supra*.

|| *Breviary of Aberdeen*. St. Monan (as latinised, *Monantius*) gives name to St. Monance, on the coast of Fife.

§ See Wyntown, and other old chroniclers.—Also, the Rev. Mr. Lyon's interesting and valuable *History of St. Andrews*.

¶ *History of St. Andrews*, vol. i. p. 42.

* *Caledonia*, vol. i. p. 428.

† *Caledonia*, vol. i. p. 398; *Archæology*, p. 606. "At whatever time," says the old Statist, writing about 1795, "three skulls may have been put there, there they surely were; and not longer than about thirty years ago was the last of them picked out and tossed about by the schoolboys." Skulls were built in like manner into the walls of the old parish church of Gamrie.

‡ Abernethy was a noted place of religion even in the Pictish times. It is said to have become so under the auspices of King Garnat, *circa* A.D. 600.—Pinkerton, vol. i. p. 257.

|| St Blane is said to have been Bishop-Abbot here, *circa* A.D. 1000; but the evidence is extremely imperfect.

§§ The ecclesiastical establishment at Brechin is authentically ascribed to Kenneth III. *circa* A.D. 990. "Hic est qui tribuit magnam civitatem *Brechne Domino*."—Innes, *Chron.* iii. *Appendix*. Pinkerton suggests that this may designate a grant of Brechin to some other church, as Dunkeld. But the common construction is the more natural.

¶ See Lanigan vol. iv. p. 295, and sequel. This writer has contributed to ecclesiastical literature a most accurate and erudite disquisition on the obscure topic of the Culdees. It is impossible to say whether this name was introduced from Ireland into Scotland, or from Scotland into Ireland. But no rational inquirer can hesitate to identify the class of ecclesiastics so called in Ireland, with the class so called in Scotland. And as Lanigan has clearly shown that the Irish Culdees were a species of *Canons Secular*, first mentioned in Irish History in connection with the Sack of Armagh, by the Northmen, A.D. 921, and attached to the cathedral of that city down to the time of the Reformation, it is impossible—the absurd romancing of Jamieson and other writers of the same stamp apart—to avoid distinguishing them from the monks strictly so called. But for this guiding analogy, one might have supposed that the Culdees, like the "Caledonians" and "Picts," were simply "old friends with a new face"—a mistake into which many able writers have fallen. As it is, the name marks a transitional stage between the constitutions of Columba and those of David the First. The Culdees may be said, in a rough way, to have flourished in Scotland, A.D. 900—A.D. 1100.

* *History of the Church in Scotland*, chap. i., and *Dissertation* prefixed to Keith's *Catalogue*. All candid antiquarians are at one on this subject. Thus Pinkerton: "It is clear, from ancient charters, that the Culdees, far from being enemies to Episcopacy, were the very men who chose the Bishops. Doubtless, he who expects to find in Scotland matters not to be found in any neighboring country, only shows his own credulity: and that, from the fourth century, every Christian country had its Bishops, is too well known to be insisted on. But that these Bishops, differed very much from the warlike Bishops of the ninth and following centuries, and from the opulent and idle Bishops of later times, is as clear."—Vol. ii. p. 271. Chalmers: "System has concurred with ignorance in supposing that the Culdees were peculiar to the united kingdom of the Picts and Scots; and actually possessed rights, and exercised powers, which were inconsistent with the established laws of the universal Church, in that age. A retrospective view of Ecclesiastical History from the epoch of the introduction of Christianity into North Britain, would show to a discerning eye that the doctrines, liturgical forms, and the monkish discipline of the Britons, the Irish, the Scots, and the Picts, were extremely similar; as all those people were indeed congenerous."—Vol. i. p. 439. Skene: "The unavoidable inference from these passages [in Bede and Adamnan] is unquestionably that the Culdee [?] Church was no exception to the universal prevalence of Episcopacy in Christian Churches at that period, and to this inference the Presbyterian party oppose merely the passage of Bede formerly quoted; but allowing to that passage its fullest force, to which the other passages are equally entitled, the fact there stated is not only compatible with the existence of Episcopacy in that Church, but the direct inference from the passage unquestionably is, that the Culdee Church possessed an Order of Bishops superior to that of the Presbyters."—Part i. chap. 8. Wilson: "To Queen Margaret we chiefly owe the eradication of the Culdees, the successors of the first recluses and monks who established religious fraternities in Scotland, and who differed latterly from other Orders, probably more in their laxity as to monastic observances than on points of faith."

† Bede, lib. iii. cap. 4.

‡ Bede, lib iii. cap. 5. That there were Bishops at Iona to ordain Aidan, is beyond all reasonable doubt. "Columb-kill came to Drumceat, from his monastery at Hy, attended by a company, which is thus described by his contemporary, Dallan Forgaill—

'Two-score priests was their number,
Twenty Bishops of excellence and worth,' &c.

These lines, though written with great poetical license, are of undoubted antiquity, and not only illustrate the ancient frequency of Bishops, but confirm what Bede says of the subjection of the Bishops of the neighboring provinces to the Abbot of Hy. The powers of Order and Jurisdiction, it is to be borne in mind, are quite distinct. 'A person may be consecrated Bishop, to all intents and purposes, as to the power of Order, without possessing any Jurisdiction. *Vice versa*, a person of the clerical Order may, although not actually a Bishop, be invested with Episcopal [and even Metropolitan] jurisdiction.' (Lanigan.) In many cathedrals the Dean has jurisdiction superior to the Bishop [and is *qua* Dean, superior to a Bishop who may chance to be a Prebendary]. . . That stationary Bishops were not unknown at I-Colm-kill, the following extracts from the Irish Annals will prove:

"622. St. Fergua'n, a Briton, Abbot of Hy, and *Bishop*, died on the 2d of March.

"710. Coeddi, *Bishop* of Hy, died.

"964. Finghin, Anchorite, and *Bishop* of Hy, died.

"968. The *Bishop* of Hy was killed by the Danes.

"978. Mugroin, Abbot of Hy, Scribe and *Bishop*, skilled in the three kinds of verses, died.

"By this custom of introducing Bishops into the Irish Monasteries, it may well be conceived the Episcopal numbers were greatly augmented, and their ties to a stationary life rendered not so strong as where they had the charge of a See, and were supreme in authority. And to this part of the discipline of the Irish Church may be attributed the number of unbeneficed Bishops who visited England and the Continent in the early ages of Christianity."—Reeves' *Ecclesiastical Antiquities of Down, Connor, and Dromore*, p. 134. Mr. Reeves has demonstrated at length the habitual residence of Bishops in Irish and Continental Monasteries for the performance of distinctively Episcopal acts.

(To be continued.)

Foreign Intelligence.

The papers in the interest of the Roman Church and Absolutism, are in rhapsodies at the approach of the restoration of the Empire in France. And the English and Irish Papists gloat over the idea of a religious crusade against *heretical* England. And strange to say, with all those facts staring the ministry in the face, the cabinet is coquetting with the priestly autocrat of Rome. We give several extracts from an article, which the *John Bull* of Oct. 25 thus introduces:

The *Tablet* of last week contains an article on "Louis Napoleon and the Empire," the first part of which, bearing upon Anti-English hopes and sympathies in Ireland, we reprint below, in order that the English public may not be left in ignorance of the treasonable tendencies which are at work among the Papists of the United Kingdom.

"The proceedings of Louis Napoleon are exciting in Ireland, as well as elsewhere, a deep feeling of interest, and towards the Empire that seems just about to be restored in the person of Napoleon the Third, all eyes are turned with very mixed feelings of hope or apprehension about the future. We referred last week to the angry comments of the *Morning Chronicle* on the supposed connection between the Napoleonic Empire and Ultramontanism, and though we repudiate the absurd accusations brought by that most scrupulous of journals against certain individuals, and repeat our belief, that offensive wars against any State, and least of all, against England, cannot form a part of Louis Napoleon's policy, yet we must frankly confess, that the instinct of English Protestant opinion about Louis Napoleon, is not wholly without foundation.—The fanatical Protestants and persecuters of England are right in considering Louis Napoleon's Empire and his military strength as the hope of the oppressed in many countries, and as a power the existence and the terrors of which should in all prudence check their appetite for wrong. * * *

England, hotter than ever to put down and revolutionize the Church wherever her influence extends—at home and abroad; France once more with a chance of social and political stability, and, if that chance be realized, more than ever bent—in appearance at least—upon upholding the Church, resisting all the attempts to its injury, lending her whole force to the dissemination of Catholic opinions, resolved to make the Church and its ministers respected, and in every capital of Europe meeting the English infidel propagandism with a counter influence on the side of truth.

Not therefore in the way of aggression or invasion, is France the enemy of England; but still there is between them a deep-rooted and permanent hostility of another kind; an hostility which does not necessarily break the peace, but which has for its battle-field every corner of European civilization, and extends beyond Europe to the furthermost ends of the earth, an hostility which, in some respects, divides every society, and ranges the good and the evil under two standards, making the evil look up with more or less of hope, mixed with a strange fear and dislike to England, and the good turn their thoughts with the beginning of a greater confidence to France. All who hate and fear England, look to France under Napoleon III. as an incipient source of hope; an influence from which good may come, and by which evil may be averted; a strong force, by which the selfish and evil designs of England may be kept in check; and the dread and the power of which may and must limit the operation of evil.

It is strange to witness this new phase of the yearning wherewith Ireland for so many generations, has turned her heart to France as to a place from whence cometh help. We believe, of course, that the danger of invasion is very much overrated; but the eye of the peasant glistens when the name of Louis Napoleon is mentioned, and his heart bounds when he hears of the coming Empire, which, in his mind, is the inheritor, not merely of great victories and great deeds, but of hopes that have been nursed in the sad and sickly heart of his fathers, and have been handed down to him as a stern accompaniment to the anguish which eats into his heart, while with thin and wasted lips he murmurs—"How long, Oh! Lord, how long?"

Yes, these hopes—(how could it be otherwise under the established rule?)—are nourished in Ireland; and the day when the Vicar of Christ—if this, too, as it seems probable, is to happen—shall place the Imperial Crown upon the brow of the Third Napoleon, and give him the benediction of the Church, will bring joy, and exultation, and hope, to the down-trodden peasant of this land. * * * *

The moment when the Pope lifts his hand to place the Crown of the French Empire upon Napoleon's head, and to consecrate him and his five hundred thousand men in uniform as the armed soldiers of the Church, will, we suppose, be selected by our rulers as the time for passing new laws against the Church, and for decreeing new penalties against its ministers. * *

Louis Napoleon, it seems, is to be crowned, and the hand of the Pope, it is supposed, will invest him with the symbol of authority. The new Emperor has spoken a speech at Bordeaux, which will ring through France and through the nations. It is the speech of a man who sees clearly his position, understands what he is, what he can do, what he has around him, and what future is before him. It is the speech of a man of clear insight and strong will, and, in every respect, it *tends to fulfil the best hopes we have ever entertained on this subject. With fervent hearts, we, too, like the Irish peasant, though for other reasons, thank God for the coming Empire.*"

The English Church has been to the People and Government of England what the Pillar of the Cloud and Fire were to the children of Israel, to lead them by the way in the day time and to give them light by night: standing between them and their persecutors. But notwithstanding the sad example of the defection and the memorable punishment inflicted upon the Jews for that defection, is before them, they nevertheless follow on in the same mad career, admitting their natural enemies into their families and government, bowing down to their gods and goddesses, or conniving at and tolerating their worship, forgetting the commandments and judgments of the Lord their God, and rejecting the authority and teachings of the Church. There is no doubt but that the strength of the Church, and, in consequence, the Government, has been weakened by the defection of her children, under the general denomination of Dissenters; in the same way that the Jewish Church and Government was made weak by the defection of the Ten tribes from the house of Judah. And although the remnant that adhered to the true worship were few and trodden down, yet from this tribe "our Lord" the Saviour "sprang." And although the Church may be deserted, wounded in the house of her friends, and trodden down, yet will she arise again, for salvation is of her. The Puritan Dissenters vainly thought that they had accomplished her destruction in the time of the Commonwealth, and the Papists will succeed no better in this our day, although the best blood of the nation may be made to flow.

The *London Quarterly Review* for October, says: 'There is a great constitutional question that will be brought up for discussion,' *at the meeting of Parliament—the right by which* the Queen sits upon her throne; whether England be a PROTESTANT country; and whether theirs be a Protestant constitution. Alas, for poor England the day has at length arrived when the Papists dare publicly and boldly and impudently negate them all!

In 1791 England lent a willing ear to the "lying lips and doubtful tongue" of the Papists, when the latter put forth a "Declaration" of principles, signed by all the Roman clergy and Papists of England of any note, in which is found this item:

"And we do solemnly declare that no church, nor any prelate, nor any priest, nor any assembly of prelates or priests, nor any ecclesiastical power whatever, hath, have, or ought to have, *any jurisdiction or authority whatsoever within this realm that can, directly or indirectly, affect or interfere with the independence, sovereignty, laws, constitution, or government thereof*; or the rights, liberties, persons, or properties of the people of the said realm, or of any of them, save only and except by the authority of Parliament; and that any such assumption of power would be an usurpation."—*Butler's Hist.*, iv 22.

Says the *Review*:

"This voluntary Declaration, promulgated by the Roman Catholics themselves, became the foundation of all the protective engagements required of them in the Act of 1791, and in all the successive Relief bills.

In the Irish Act of Relief, 1793, which *inter alia* gave the *elective franchise*, the safe-guard of the following oath was relied on:

"I do hereby disclaim, disavow, and *solemnly abjure*, any intention to *subvert the present Church establishment* for the purpose of substituting a Catholic establishment in its stead; and *I do solemnly swear that I will not exercise any privilege to which I am or may become entitled, to* DISTURB *and* WEAKEN *the* PROTESTANT RELIGION, *and Protestant Government in this kingdom.* SO HELP ME GOD."

The best comment on this sacred pledge is the history of all recent elections in Ireland, and especially of the last, in which the *overthrow of the Protestant Religion* was the avowed, the proclaimed object of the whole Popish party—priests, candidates, and voters.

Next came the General Emancipation Act, 1829. This bountiful Bill, which was to open halcyon days for Ireland, made two stipulations in protection of the Protestant Church—and they were gladly accepted by the Catholics. The first was the oath to be taken by the Catholic members at the Table:

"I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present *Church establishment* as settled by law within this realm; And I do solemnly swear that *I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion or Protestant Government in the United Kingdom*: and I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever. SO HELP ME GOD."

Such is the oath taken by every Roman Catholic member!"

The next step in self-degradation taken by England, was the repeal, in 1846, of the penalty of "high treason" for a violation of the Act of 1 and 13 Elizabeth, which had been her only protection against the aggression of Rome from the date of its passage, a period of 200 years.

Thus by slow and sure strides has the arch-enemy gained an entrance within her peaceful camp. And now the terror-stricken timid reviewer asks, 'Are these solemn compacts,' entered into between them, 'to be kept only on one side? We gave the Roman Catholics successive indulgences and advantages, on certain conditions and pledges on their parts; are they to be at liberty to repudiate the obligations of the contract, and to retain all its benefits?'

It would seem so, and if you had been acquainted with history, or being acquainted with it, had believed, you would have known that the Papists are a "of lying lips and a doubtful tongue," who never keep faith with heretics.

Behold these fruits of the boasted Christian liberality and intelligence of the Nineteenth Century! But let us hear the response to these lachrymose questions. The great bugbear to the English Church, who styles himself "*by the divine mercy* of the holy Roman Church Cardinal Priest, and Archbishop of Westminster," declares his AUTHORITY and intention to "*govern* and CONTINUE *to govern* the counties of Middlesex, Hertford, and Essex, as *Ordinary* thereof."

Another, who styles himself the "Archbishop of Tuam," in reply to the above cited oath, says:

"We can exhibit to the judgment of the impartial, incontestable evidence that the *fate of the Protestant Establishment is sealed.*"

"*They* [the Protestants] are all doing our work, and unconscious instruments as well as witnesses of the *ruin of the Protestant Establishment*, since they are diffusing far and wide the terrors that have seized its supporters."

The representatives "will not wait; nor will they listen to those arguments of persuasion which Tory as well as Whig Ministers know so well how to wield; for this very Celtic people, who are represented in England as Protestant converts, *have instructed their representatives* not to wait, nor take office, nor favor of any kind, from any minister, until the country *is eased of the burden of that establishment* with which calumny has not blushed to connect them."

"The [Roman] Catholic people of this country are resolved not to be content until they witness its legislative annihilation. The axe is already laid to the root, and, as time has but too well attested the baneful vices of its influence, it is in vain you will endeavor to avert its *inevitable fall*."

But says the reviewer, to all this insolent but by no means vain boasting,

Let us know the fact, and we shall then see whether the indignant common sense of the country and the insulted authority of Parliament will not find a sufficient remedy for so disgraceful an anomaly—

to wit: that the Papists repudiate the obligation of their contract and retain its benefits.

No, there are none left in Parliament but the lion-hearted Exeter in the House of Lords, and Mr Gladstone in the House of Commons, to feel or express any indignation. The Presbyterian and others of that ilk, the Jew, the Quaker, and the Papist, in either house, rather than feel or show indignation, will secretly rejoice at your downfall, and will strangle any attempt for your relief.

But our thoughts are better expressed in the following article, taken from the *John Bull:*

> There are moral inconsistencies and incompatibilities which no human legislation, no bargain between man and man, can remove. Of this kind is the inherent incapacity of a Papist to be the loyal subject, the faithful citizen, of any State which does not recognize the supremacy of the Pope. The fact of this incapacity may be easily deduced from the principles of Popery—the principles on which the Papal claim to universal dominion is founded—the principles inculcated into the mind of every Papist, of submission to the Pope as absolute as that which is due to the Almighty Himself, and of hostility to all who repudiate the Pope's supremacy, as undying as that which animates the servants of God against the Archrebel. But mankind are not in the habit of deducing great moral facts from abstract principles; they prefer to put matters to the test of experience, and to learn wisdom by what appears to them the more convenient and safe method of trying how the thing will work. Hence that system of experimentalizing which has prevailed in the government and legislation of this country ever since the peace, and has at no time betrayed us into a more foolish course of action, or involved us in more mischievous, and, unless they be guarded against in time, more dangerous consequences, than at the period when the landmarks of the Constitution were removed, and Papists admitted not only to an equality of civil rights, but to a share of political power.
>
> To advance a thief, and an associate of thieves to the situation of an upper servant, and divide between him and the steward the management of the household and the custody of the property in the house, would be in domestic government an act of egregious folly, but not more egregious than was the political blunder of advancing Papists to seats in the Legislature and at the Council Board. The madness of the act was glaring; it was seen to be so, denounced as such, by all who took the trouble of putting the measure to the test of principle, and who consulted history as to the working of Popery in bygone times.—But their warnings were all unheeded. Principle was accounted foolishness, and the lessons of history were derided as old wives' fables. Like a wayward child, bent upon thrusting its hand into the fire, let the nurse say what she will, the nation was determined to emancipate the Papists; and the result is that the nation, like the wayward child, has burnt its fingers.
>
> Before proceeding to the removal of Popish "disabilities" it was the obvious duty of those who contemplated the removal, to ascertain that those "disabilities" were an arbitrary and causeless infliction, that they were not the result, the mere practical recognition, of an incapacity over which the British Legislature has, and can have, no control. If the disability of the Papist to hold political office and to sit in Parliament sprang—as it is easy to prove from history that it did spring—from an ascertained incapacity on the part of the Papist to be a loyal subject and a faithful citizen of a State which repudiates the usurped supremacy of the Pope—then, to continue the disability was simply to retain the Papist in the only position which consistently with the public safety he can occupy; to remove the disability, while the incapacity remained, was to place both him and the State in a false position, in a position fraught with temptation to himself, and with danger to the commonwealth. It is clearly superfluous to appeal to the history of the last twenty-three years in confirmation of the truth of these remarks. They are endorsed at this moment by the testimony of the very voice which was loudest in its vituperation and derision of those who warned the country of the folly and the danger of the act about to be perpetrated. In the elegant phraseology of the organ of the Mammonocracy, the opponents of Roman Catholic emancipation were no better than stupid donkeys; but we have lived to see the day when, Balaam-like in his greed of gain, as in the perverseness of his purpose, the "prophet" stands rebuked by what he was pleased to term the "dumb ass" of "Protestant bigotry."

Communications.

For the Churchman.

The Word made Flesh.

Our *minds*, as well as our hearts and souls, must be devoted to the Lord, if we would be His true servants, and have reasonable ground of hope in His mercy. We must give our minds to the truth, and receive the truth at His hands. We cannot think it out for ourselves. If ever we have it, it must be His gift. That faith without which it is impossible to please Him, has a far higher operation and end than our intellectual discoveries, our opinions, our mental frames and tastes, our feelings, our experiences, our assurances. It must rest on great facts which He reveals, and which, without His revelation, we could never know. To believe on the Lord Jesus Christ, with true evangelical faith, we must thoroughly receive and cordially embrace Him, in the nature, and as possessed of the attributes, and as doing for us the work, which are set forth in the Bible as His. Thus, and thus only, can we truly come unto Christ, that we may have grace and life through Him, according to the precious promises of His covenant, and the appointed order of His redeeming and atoning love. This grateful devotion of the mind, is necessary to the right guidance of the heart, and soul, and spirit, in that obedient piety and charity whereby the whole man is to cherish, and to be given up to, the true and living faith of the gospel.

As Christ is the great Centre of the evangelical system, so must He be rightly apprehended by all who would embrace that system; and so, therefore, must every individual who would have personal experience of the inestimable blessings of His grace, mercy, and truth, make Him, *as He is revealed*, the all-in-all of his faith, his hope, his devotion, his affections, his feelings, his experience, his everything on which he would build conviction, or assurance, or aught else, entering into his appreciation of a true christian character. The Incarnation of the Son of God; the Word being made Flesh; the Second Person in the Trinity, not entering into a man, but *being made Man:* this is a stupendous fact on which the Bible builds the whole evangelical system. "Before all things," therefore, "it is necessary," as saith the Athanasian Creed, "that whosoever will be saved believe rightly the Incarnation of our Lord Jesus Christ." It is as incarnate, as made Flesh, that the Word or Son of God is our Saviour and Mighty Redeemer. Otherwise, He is only a Person in the Holy, Blessed, and Glorious Trinity, from Whom we are separated by our guilt and unworthiness, utterly, hopelessly, save by the interposition of that eternal Son, *as Incarnate.*

Our Holy Mother Church, aware how important it is that her children should have the true faith of Christ, presses it upon them in both its essential principles, and its completeness in the points necessary to the full and just appreciation of those principles. She instructs us, respecting our Lord Jesus Christ, as she is taught of God, and as the Catholic Faith, set forth in Holy Scripture, and ever professed by all true christians, has always been witnessed to by the Apostolic Church, that He "was conceived by the Holy Ghost, born of the Virgin Mary"—a declaration, the essential, deeply mysterious, and profoundly merciful, *meaning* of which, christians should be most careful that they do not overlook, in their oft repetition of it; that being "the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things were made;" *He*, "for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man;" that He, "by the operation of the Holy Ghost, was made very Man, of the substance of the Virgin Mary His mother, and that without spot of sin;" that "the Son Which is the Word of the Father, begotten from everlasting of the Father, the Very and Eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in One Person, never to be divided, whereof is One Christ, Very God and Very Man."

Such is the teaching which the Church gives us, as "proved by most certain warrants of Holy Scripture," in her Creeds, her Communion Service, and her Articles.

Our Church has also declared in the preface to her Book of Common Prayer, that she "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require;" and again, in General Convention 1814,* she protests against having made any change from the Church of England "of religious principle, in doctrine, or in worship, or in discipline." The Church of England has incorporated into her professions of faith what is usually called the Athanasian Creed. As far, then, as this Creed embraces her views of "essential doctrine," we have declared ourselves to hold the same, and are consequently bound by it. It is, therefore, a part of our faith, "that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds; and Man, of the substance of His Mother, born in the world; Perfect God and Perfect Man, of a reasonable soul and human flesh subsisting; equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood. Who although He be God and Man, yet he is not two, but one Christ; One, not by conversion of the Godhead into flesh; but by taking of the Manhood into God."

Such are the views concerning our Lord Jesus Christ which the Church sets forth as of the true, living, justifying faith of the Gospel. The language in which they are expressed, are well weighed terms, in which, from the primitive "Apostles' Creed," to the "Thirty-Nine Articles of Religion," wise and good men, learned in God's word, and in that primitive Catholic consent of His Church, which had its origin before inspired record was made thereof in the New Testament, set forth "what is read in Holy Scripture," or "may be concluded and proved by the Scripture."

They cannot be true to the Church, as they certainly are not to the Bible, who cherish or sanction ideas of justifying faith, which are either opposed, or indifferent, to the doctrine of Christ thus set forth. And very solemn is the warning of history, that all systems of religion which either add to the Catholic Faith, or detract from it, or oppose it, or fail to enforce it by the authoritative requirement of its profession in the ancient creeds, and by instilling it into the heart and conscience by the authoritative requirement of sound liturgical services, are anti-christian in their tendency and working, and have not failed, where counteracting influences are not strong around them, and even often where they are—to draw individuals, congregations, communities, nations, away from Christ, to wander in the endless mazes of schism, and be covered with the pollutions of superstition, heresy, and infidelity. O cling we, with godly jealousy, to the faith as embodied in our Church's system; and beware we of the insidious influences upon the truth, of compromises, concessions, and amalgamations!

Very holy and precious for the great objects of personal piety in heart and life, are the truths and monitions which the Bible evolves from the awful mystery of the Incarnation, the Word made Flesh. Take we, on this head, a few words from the beloved disciple—in whose heart, more thoroughly, perhaps, than in that of any other man, were blended the essential properties of firm and uncompromising adherence to truth, and the sweetest and most winning affections of benevolence and love; because he duly and consistently cherished, in their proper union, and mutual dependence and co-operation, the sound *principles* and the genuine *spirit* of the Gospel.

"The Word," says the holy evangelist, "was made Flesh, and dwelt among us, full of grace and truth."†

The leading object of the Word's being made Flesh, was, that He might suffer as a sacrificial Victim, in the great atonement for the sins of the world. But it had comported with the mere offering of the sacrifice, for Him, having assumed human nature, to have immediately undergone His sufferings and death. This would have been amply sufficient as the meritorious price of pardon. But our weak, frail, and corrupt nature remains, even after divine mercy has cancelled past guilt. The sanctifying influences of heavenly grace, forfeited by disobedience, can be restored only as the reward of the perfect obedience of man's Representative in the great scheme of mercy revealed in the Gospel. For the rendering of this obedience, in the perfect doing and suffering of the will of God, the Word, having been made Flesh, dwelt among us. Being perfect, and altogether gratuitous, His obedience deserved reward. This, of course, because of his divinity, can not be needed by Himself. It is His to give to whom He wills. He imparts it in the form of grace, enabling the objects of His atonement to avail themselves of it, by performing the conditions on which the pardon and justification that it procured are suspended; and thus securing to them the everlasting salvation which was the grand object of His ministry.

According to this evangelical view of the redemption wrought by Christ, it does not supersede man's duty to use aright his moral agency. He is still in a state of trial. It was a precious privilege gained by the Son of God for Adam and his posterity, that the probation for heaven, forfeited by the fall, was restored. The grace which the Messiah procured is essential to enable man to do his duty as a probationer, and the merit with which the Messiah mediates in his behalf, is essential to procure for his services divine acceptance and blessing. But through that grace, and with true faith in that merit, he is to perform religious and moral duty as the condition of salvation. In this, of course, he requires to be enlightened. Therefore, also, the Word made Flesh dwelt among us, that He might disclose a fuller revelation of Jehovah's will than the world had ever enjoyed; that He might exhibit more powerful motives and sanctions of duty than those which long experience had proved to be insufficient; and that He might set that perfect example which had never been offered to human regard.

In this probationary state, exposed to the unnumbered ills of life, man wants every consolation and encouragement that can be afforded him. For this, too, our Saviour was graciously pleased to dwell among us in our suffering nature; to be tempted like as we are; to be a Man of sorrows and acquainted with grief; to be stricken, smitten of God, and afflicted; to add to the consoling doctrines of His religion the encouraging and sustaining example of His own patient and pious endurance of affliction; and to go before His faithful followers in the road which, through much tribulation, leads to the kingdom of heaven; bearing, as their Exemplar, that cross which is to be succeeded by a crown.

"Full of grace and truth."

The Law was given by Moses; but grace and truth came by Jesus Christ—that grace which, without merit on the part of man, restores him to the favor of God; which extends to weak and sinful man the sanctification and aids of the Holy Ghost; which, placing man in a salvable state, affords him the means of working out his salvation, and ability to apply them; and which, prompting the all-meritorious intercession at God's right hand, secures the acceptance and blessing of man's unworthy services, if wrought in true faith, piety, and charity.

"Full of truth"—truth emerging from the types and shadows with which the law enveloped it; more brilliant than ever human reason could have shown it; fuller and clearer than divine wisdom had ever before thought fit to reveal it; rending the veil of separation between Jew and Gentile, and extending its influence to all; and pointing out to man a more perfect system of faith and practice, of love to his Maker and charity to his fellows, than ever before came within his knowledge; directing its bright rays towards the throne of the Eternal, revealing more gloriously his attributes, acts, and perfections, and illumining the path that leads to fulness of joy in His presence, and pleasures for evermore at His right hand; lighting up consolation and joy amidst the dark clouds of grief; penetrating with its beams the valley of the shadow of death; and showing the rod and staff which even there minister support, and comfort, and guidance onward to the glory, honor, and immortality which it clears to the vision of the faith that is staid on its revealings.

B. T. O.

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* Bioren's edition of Journals of General Convention, pp. 310, 311.

† St. John i. 14.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est
(*Continued.*) - St. Cyprian

Now, for necessity, we are most willing to allow—so long—so far—all that belongs to it. The circumstances of the time and of all former time, we wish to give full force to. That such a portion of the Church—so large, so far away, so mighty in its interests, so great in the great promise of its destiny—should have been suffered, nay compelled, for little less than two whole centuries of the world's life—one tenth part of the life of the Church Catholic on earth—to pine for all but the mere form of an essential element of its being, much more of its prosperity; should have been so left, under God's eye, who made the Church and made each part to centre in its Bishop, and all parts in the body of the Bishops, was monstrous:* but yet the colonies were never dioceses: no, nor a single diocese. Their *want*, itself, could not, from its nature, have been its own supply. So, too, they were now left—after a desolation had followed their long destitution—alone, three thousand miles from any Catholic episcopate:† yet this, the mere forlornness of their situation, did not create them seven living sovereignties; no, nor a single sovereignty. Hunger would be, itself, a satisfying food, at that rate, and nakedness a "scarlet"‡ clothing.

The truth is that the nature and extent of the necessity of that dismal day have been mistaken very much, and greatly overrated; and so, too, as is very easy, have been the nature and extent of power or license on the part of the remaining clergy and lay-people. We now can see it plainly; although the strange, unnatural condition of the colonial Church, and difficulty and disorder of the revolutionary time, may have unsettled, somewhat, to the near eye, the limits of plain right and wrong. It is important that whatever readers go with us beyond this point, should bring with them a definite impression of the relation of our colonist forefathers to their bishop, over sea; and both the general and special principles engaged in it are as simple as the first learned words in our own mother-tongue.

It will be evident to all who can and will think on the subject, that when for convenience's sake the so-called Christian world was first distributed into parts, and different members of the Apostolic college appropriated to several charges, this must have been, both practically and theoretically, by general authority and consent. The theory required this, because the "field," which "is the world," was common property of the Church, and because "all the world" had been expressly given to the whole college of Apostles, as common ground to exercise their office in. The Church then, either with the body of Chief Pastors representing the whole body, or in them, as the case might be, must, rightfully, make distribution of the common territory. In practice, too, this would be necessary; for how, unless by general determination, could questions—perhaps quarrels—be disposed of? When the Church came forth from its hiding in the dens and caves and sand-pits where it had, as it were, been teaching praise even unto "the lower parts of the earth," and was allowed to breathe the upper air and feel the sun, it found convenient dioceses, provinces, and parishes,|| arranged and settled by the civil powers in almost all of the known world; and stretched itself upon the lifeless body of the Empire, putting its eye to eye, and mouth to mouth, and hand to hand (2 K. iv 34), adapting itself, meekly and peacefully, to the civil distributions.§ Then, for convenience still, the Church allowed to patriarchates and their provinces, and even parishes of bishops, in their due subordination, to control and regulate their subdivisions All this was matter of continual reference and of supreme control by General Councils of the Church; so that wherever the consent of the whole Church was not expressed, it was implied. Nor was it only the consent of the whole body in exercise of authority that was had: but, as a general rule, consent of special parties, also, to the authority exercised; as in the constitution of new dioceses, and in the assignment of a bishop to his people, or people to a bishop: for the Church, being spiritual, chose ever (in its best estate), to have authority freely consented to in its first steps, so that, thereafter, there was not merely general obligation, but special contract; and not implied, only, but actual and explicit. In necessary cases this was dispensed with: but we may say that, as a general rule, of right and practice, both the authority of the whole Church and the consent of parties concurred in matters of this sort.

In later days in most lands (indeed so early as the Chalcedonian Council we find a censure of the practice even then begun), and in the Church of England in the last century—the time of which we speak—the civil power in person of the Sovereign, erected and divided dioceses, and, as the patron, gave them, and this with the concurrence of the Church; exactly as proprietors dispose of parishes. In England, dioceses "being all of the king's foundation, he is in right thereof, patron of them all" (so runs the law, e. g., Grey, p. 30). He therefore, set off dioceses and he appointed bishops to them. Both acts were really by him: but as the circumstances of the Church in this land made it impossible for any king's commission to enforce spiritual submission to an English bishop, it therefore, in effect, although not formally, was the consent of the two parties which gave its best strength to the tie between them. It will be, meantime, noticed that the supreme authority of the Church appears but in the consecration of the king's nominee; in which the "Lord-elect" of any See is, at the sovereign's command, made bishop: the consecration-office saying nothing, as we know, about the Church for which he is ordained, although the royal mandate does, as also do the Letters of consecration. The form still mingles old (not oldest) custom of the Church with new contrivances of State-craft, limiting and controlling every action, but so that actual concurrence of the spiritual power, with autocratic action of the temporal, is secured at every step. Formal information to the king (or queen) upon the vacancy occurring, leave from the sovereign to elect, urging the choice of a fit person: a letter at the same time, from the same hand, giving the name of the "fit person;" who, if not summarily chosen by the Dean and Chapter representing the clergy, may be absolutely nominated by the crown to the Archbishop, and he, under penalty of outlawry, confiscation of goods, durance of body, and whatever else, must consecrate; so the law goes. In the meantime the form of asking the assent of the people is also kept; while—as the subjugated and submissive Churchmen of England know too well—if all the clergy and the people of the realm could throw unanimous heart and soul into a single shout of disapproval, still confirmation, consecration, enthronization, restitution of temporalities, might go on by royal will and pleasure as steadily and surely as the course of nature, almost. A dean and chapter, and Archbishop, do however, give the formal, though enforced, concurrence and authority of the Church, with the alternative of confessorship for themselves: a thing not often chosen, for a long century's gathering of dust and grass had covered up the path to prison in that day of our father's separation from the English Crown; and it is true that on the whole the State has acted well and wisely in these matters, although it had no right to them; and conscience and convenience or convention have seldom been at utter variance in those who represent the Church, and speak and do for her, in England.

In our case, then, there was, as has been said, willing consent (for want of something better) to the arrangement by which all the colonies were tied up to the See of London, and by which the Bishop had their spiritual oversight, enjoined upon him by the king. He took the oversight: the churchmen in the colonies took him for their overseer, by actual submission; and thus, however. awkwardly, concurred consent of parties with the authority of the Church.

A Catholic Priest.

Note.—"A Catholic Priest" thanks the late editor for his kind notes to the last number of "The Church is no Confederation," and begs him to believe that the reason why Connecticut and her noble Bishop (as he truly was) have not appeared yet—was not that "his brother had forgotten" about them (a strange forgetfulness under the circumstances), but for the sufficient reason that Connecticut had *no part in any of the preliminary proceedings, nor in the Convention of* 1785. The late editor's question about the channel islands will be met, exactly, it is thought, in the course of these articles; and the truth is, that both the answer to that question, and the consideration of the case of Connecticut, have been a long time (four or five weeks, or more) on paper; but the author has not been able to bring his mind to the notes, so as to fit them for printing.

Errata in two former numbers:.

Oct 30. *Please read* Cathedral-city *for* Catholic-city.

Nov. 6. *Please read* as far as "it was made of King's commission."

In note: Christ's colored brethren *for* christian, &c. Lesser mistakes (thank the proofreader for leaving so few) I leave.

Newark, Nov. 20.

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* Archbishop Secker writes more than once, what every good man must have often said, most bitterly: "the case had never before a parallel in the world."

† Of course the Romish Priesthood is not counted Catholic.

‡ Prov. xxxi 21.

|| Of bishops: what we call dioceses.

§ See canons, frequently, of the General Councils; and in the so-called "apostolic" code.

THE CHURCHMAN.

NEW YORK, DEC. 4, 1852.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman*, as letters, *not addressed to him as* Editor, will not be opened at the office.

The proceedings of the Court of Bishops, assembled for the trial of Bishop Doane, have been published by Stanford & Swords, in a pamphlet of 136 pages. To us it is a very interesting and instructive document, and has the effect of increasing our confidence in the wisdom and ability of the House of Bishops. Taking them all together, they are indeed a noble body of men, such as might worthily be called to the oversight of a great Christian Commonwealth. Forming, collectively, the highest legislative and judicial body known to the American Church, they will compare not unfavorably with the Senate of the United States, in their measure of legislative and judicial wisdom. With such men at the head of our ecclesiastical counsels, we cannot greatly fear for the safety and prosperity of our beautiful and beloved Zion. Nor can we but regard it as auspicious of providential cure, that the Church has been guided to the selection of such men, to bear the venerable and endearing title of "Fathers in God." Long may they live, to honor, and to be honored by, their high and holy office!

We give in another column the Opinion* of the Bishop of New Hampshire in the case before the Court. Its singular calmness and candor, together with its broad, liberal, and comprehensive scope, will doubtless recommend it to the confidence of our readers. Bishop Chase is evidently one of those men whose strength is shown in an intelligent and conscientious moderation. In this diocese, where he is so well known personally, nothing need be said, to secure his upright and well considered judgment a respectful hearing. Many may indeed differ from him in opinion; but none, surely, can deny his title to respect without forfeiting or sadly compromising their own.

We would like to present the opinions of several other Bishops in the case, especially that of Bishop Potter, as being, perhaps, the most judicious of those on the other side, but that the doing so would occupy too much of our space. Besides, the document, it seems, is tied up somewhat under the conditions of copy-right; and we do not feel quite sure but we may have trespassed thereon in thus reprinting the Opinion of Bishop Chase.

There are, however, in this document one or two points upon which we cannot well forbear a few words of criticism. There seems to have been some misconception as to what was urged by, and in behalf of, the Diocese of New Jersey. The paper put in by the committee of that diocese is spoken of by several as claiming *to bar the jurisdiction of the Court*, and *to supersede their authority over the question.* It seems to be taken for granted that the Convention of New Jersey claim to have got possession of the case by priority of action, as if they had in the proper legal sense of the term *tried* their Bishop, and *judicially acquitted* him of the matters charged. The point is thus stated in Bishop Potter's Opinion:

> "The Committee of the New Jersey Convention seem, in the Representation which they were permitted to read here, seriously to have misapprehended the province of a Diocesan Convention. On page 22 of the printed copy, they express themselves as follows: 'What has been read to you touching the first presentment, applies to all the charges in the new, which are *identical* with those examined; and forms (together with the testimony which was taken, and which we have the honor to supply for your inspection) *our answer to those charges*, whether in the old or in the new; and *the verdict of the Convention of New Jersey*, as regards those things which at that time had been preferred.' On the same page, they speak of their 'refutation' of the charges; and on page 20, they say, 'The Diocese of New Jersey *has pronounced a verdict of acquittal*, and now stands before you to *plead that verdict in all its Canonical force* and moral weight, to present it as the expression of her deep and heartfelt conviction that enough has been done, so far as concerns the charges which have been examined, to meet every claim of law or of truth; and that for you to proceed with a trial, would be unjust to the Bishop, injurious to the Church at large, and degrading to herself.'
>
> In the first of these passages, they speak of the Convention, or of its Committee, as if it were their right and duty both to answer the charges as counsel, and to pronounce upon them as judges;—a novel position for any party claiming to be a competent and impartial umpire, and especially for a party not known to the Canon in either of the capacities assumed. In the second passage, they claim distinctly to be a tribunal that has power and authority to *try* the charges, and render in a verdict of acquittal, which ought not only to satisfy the Church at large, but be a bar in this Court to the exercise of the jurisdiction with which we alone have been charged."

Now, it scarce need be said, that the Bishop of Pennsylvania cannot be suspected of any intentional misrepresentation. Certainly, no one who knows that accomplished prelate would patiently hear him spoken of, otherwise than as a most upright and honorable gentleman. But surely there is some grave mistake in the passage quoted from him; which mistake may have risen from holding the words *verdict* and *acquittal* to their *judicial* import, whereas they are plainly used by the New Jersey Committee in a *rhetorical* sense. That Committee must needs have known full well that they had not in a legal, technical sense, *tried* their Bishop; that they could not put him upon trial. But they were morally and canonically competent to investigate charges made against him in a responsible shape, with a view to present him or not, as the issue of their labors should require. Of course the power thus to investigate implies the power to affirm his innocence, and to produce the grounds and reasons of this their judgment. And their proceedings in the case were offered and received, not as dispossessing or claiming to dispossess the jurisdiction of the episcopal court, but as furnishing most weighty and important matter for the court to consider, while deliberating whether they should entertain the presentment, or whether they should dismiss it. So that the words in question are to be understood very much as they would be in case the Right Reverend Presenters should say, that, having been disappointed in their hope of getting their brother condemned by the tribunal to which themselves had appealed, they had now no way but to put him on *trial* at the *bar* of public opinion, where they trusted that the diocesan *verdict of acquittal* would be effectually reversed.

Such, at least, is our understanding of the matter touching the diocesan memorial. And it will be seen that this view is borne out by the opinion of Bishop Chase. And the same thing appears in the very words of the Resolution in pursuance of which that memorial was drawn up:

> "Resolved, That a Committee of four clergymen and three laymen be appointed, by ballot, to lay the Report of the Committee, and the accompanying evidence, before the Court appointed for the trial of the Bishop of this Diocese; and that such Committee present a written representation, on behalf of this Convention, setting forth its legal and canonical position and rights, *and earnestly and respectfully urging the Right Rev. Bishops to consider whether (apart from all abstract questions of power,) it will be wise, or just, or for the peace of God's Church, to proceed further upon the charges laid before them.*"

As to the question whether the Court had any right to admit the memorial and representation of the Diocese as legitimate ground or matter of action, there really seems little cause of doubt. Such a right would needs follow, apparently, from the right of instituting a preliminary enquiry, as to whether they should proceed to trial, or dismiss the presentment. If they could lawfully entertain this question, doubtless they could lawfully receive such matters as would specially aid in conducting them to a righteous and equitable decision of it.—We are glad to find Bishop Potter virtually affirming the power of the Court to entertain this preliminary question. He speaks as follows:

> "*The undersigned cannot conclude, without expressing his sincere desire to find some ground on which the necessity of going into this trial can be averted.* The Canon, as it now stands, is harsh in its provisions. It gives to the accused Bishop no right of challenge. It subjects him to be condemned and punished, even to degradation, by the vote of a mere majority of those Bishops who may happen to attend his trial, and it affords him no proper privilege of appealing from the sentence. It is also indefinite and incomplete in other respects. Until our legislation, then, can be amended, it would be a great relief to be excused from a duty so painful as the one to which we are called. *The undersigned is by no means certain that sufficient ground for staying these proceedings may not be found.*"

The Italics are our own; and the words so printed necessarily infer the point in question: for it were manifestly absurd to affirm the possibility of *finding* sufficient grounds for staying the trial, and yet to deny the right of *looking* for them. So that the power of the Court to receive, as they did, the proceedings of the New Jersey Convention seems to have depended simply on the relevancy of the matter offered, to the aforesaid preliminary question; and of such relevancy, the Court themselves were doubtless the proper judges. Having received those proceedings, they were also legally competent either to overrule the prayer of the Diocese in favor of the presentment, or to overrule the presentment in behalf of that prayer, as to their judgment seemed fit and right. Bishop Potter, it is true, was of opinion that the proceedings in question did not furnish those *sufficient grounds* for a stay, which he thought might be found: the majority of the Court, however, thought otherwise. Granting, then, their right to move the question of trial, or of dismissal, the legality of their ruling, on the grounds and for the reasons alleged, cannot well be doubted.

Now, to hold that Court bound absolutely in every such case to proceed to trial, would involve a principle fraught, as it seems to us, with vast and manifold ill consequence. There might be a clear case of malicious prosecution; and the Church is as much concerned to be protected against such things, as against the offences charged upon Bishop Doane. For this protection, no adequate provision seems practicable, but in the prerogative of nonsuiting the plaintiff upon a motion to dismiss. Surely, then, it were something rather hard to insist that the highest Court in the Church must perforce go through with a trial in every case where a presenting party, mistaking their malignant feelings for holy indignation and pious zeal, may proceed to arraign a brother; and who, having raked in the gutters and sewers of vulgar scandal for matter against him, may fall under a "strong delusion" in supposing what they have gathered to be a clear deposit of truth. We could indeed wish, with all our might, that Christian men, as such, were necessarily incapable of falling into such dreadful mistakes; but, unhappily, the experience of all ages proves the contrary. We would by no means be understood to intimate that such was the fact in the case in hand: all that we mean is to urge the necessity of a suitable provision for such ugly cases as may possibly arise, and such as have too often arisen, not to put us upon guarding against them by the prerogatives of a large judicial equity and discretion. Upon the whole, therefore, we cannot but greatly rejoice in the action of the Court. Besides its remotest effects, as already indicated, in the way of precedent, it may operate beneficially at once as a forcible intimation to the clergy to spend more of their time in staying at home, and minding their own proper business. All which will doubtless be very wholesome.

There is another point whereon we must venture a few words of remark. Several of the authors in the document before us predicate their desire of proceeding to trial upon the ground of kindness to the accused. They cannot bear that he should be deprived of an opportunity to clear up his character and prove his innocence. And is it come to this, that in the Church a man is to be presumed guilty and put to the alternative of proving his innocence? Truly, we cannot but hope it is not so; we must still trust that the reverse of this is the case; that a man, and especially a Bishop, may be presumed innocent till he is proved otherwise. Surely, Bishop Doane and his friends did well to claim, nay, they would have done very ill not to claim, the benefit of this most natural and just presumption. When the New Jersey Convention say, "We cannot consent to his trial, because we are satisfied of his innocence," they speak a language which we can well understand: it is the language of plain honest common sense. Assuredly, no innocent man would naturally wish, nor would his friends naturally wish to have him, undergo the expense, the agony, and the shame of a public trial, save in cases where such a trial should appear the only possible or practical means of procuring his innocence to be believed. To crave a trial seems rather the part of one who feels guilty, but trusts that his guilt cannot be proved, or that the prepossessions of his judges will cause them to pronounce him guilty, but without criminality.

Such being our view as to the desirableness of a trial to vindicate an innocent man, we may well be allowed to marvel at the following words put forth by the Presenters touching the memorial of the New Jersey Convention:

> "That they should say in so many words, '*we cannot consent to his trial, because we are satisfied of his innocence*,' is, we confess, to us a matter of the deepest astonishment. We should have supposed that it would have been a far more friendly expression towards their Bishop, to have said, '*we cannot consent to his trial not taking place, because we are satisfied of his innocence.*'"

Now, it is, as used to be, a poor rule that will not work both ways. So then, if the Convention ought in all reason to insist on having their Bishop tried, because they were convinced of his innocence, it would needs follow, in virtue of the aforesaid rule, that they should insist on his *not* being tried, in case they were satisfied of his guilt. Of course it would be inexcusable presumption in us to recommend to the Right Reverend Presenters to consider the matter in this light. We may be allowed, however, to suggest, that when men, even though they be Bishops, run against the common principles of logic, the probability is, that none but the runners themselves will be much hurt by the collision. For ourselves, we are partly astonished, and partly amused, at their astonishment; and we leave it to the reader to judge whether the reason or the unreason of the thing were more likely to have been the cause of this their swelling passion.

Finally, it is by no means certain that the Presenters would have been a whit less dissatisfied with the acquittal of Bishop Doane, than they were with the refusal to try him. Doubtless the same mind which now causes them to pronounce him guilty before he has been tried, would also cause them to pronounce him guilty after he should have been acquitted. It was but natural that they should insist on having their pre-judgment endorsed by the highest judicial authority. Perhaps nothing but time, and the gentler hopes and charities that may spring up as passion subsides, can fully relieve their pangs of disappointment.

It is satisfactory, in looking over our exchanges, to find many clear and strong evidences of the approval with which the course of the Bishop and Diocese of New Jersey in their late troubles, has met. Far and wide this case has been watched with interest and anxiety, and already, from various quarters, is heard a spontaneous expression of the opinion, which, we doubt not, does or will prevail everywhere—the opinion of wise and sober judgment, the language of warm and pious hearts—commending the Bishop for his christian manliness, and the just courage with which he has fought, not for himself alone—but for the whole sacred order—and the Diocese for their noble fidelity to duty—their activity, so much better than mere passive affection, in behalf of their diocesan, of truth, and of the Church at large. Every party in the defensive, in this case, has acted as if from previous warning, that the utmost promptness, decision, and publicity are indispensable, to resist even the falsest accusations, when these are made with subtlety; of a nature to gratify the malicious and irreligious portion of the world—and especially when they are directed against a revered professor and apostle of the Crucified. Amid the scenes of life, where mercy and equity are so remorselessly trampled under foot by selfishness, it is refreshing to hear men congratulating one another, that the more blessed of the two ends of justice is obtained, and the innocent defended from wrong.

Among the tokens of this general feeling, is the following from the *Church Herald*, of Mississippi.

> "Congratulating the Bishop of New Jersey on the result of his trial, we trust he will be long spared to the Church, whose teaching he has adorned by his life, and whose advancement has been the dearest wish of his heart, and the chief object of his efforts."
>
> And again—"We deeply regret that, while the Court considers the charges, with the exception of those at first omitted, as *tried* by a competent tribunal, the presenting Bishops should contend that the charges *have not been tried.* This may be, and we doubt not is, their deliberately formed opinion. So far as they consider it well founded, they have a right to entertain it. We cannot, however, but think that their public expression of it tends, so far as it has any weight, to weaken confidence in our ecclesiastical courts of justice, and so, more or less, to set aside the ends of justice, by placing the private opinion of a few individuals above the decision of a canonically constituted and impartial tribunal. The Bishops composing the Court were as likely to be good judges, whether the charges had been tried or not, as the three Presenting Bishops; and their solemn judgment in so weighty a matter, will, no doubt, receive the approbation of the Church. They have settled an important principle of Ecclesiastical Law, and maintained, as they were in duty bound to do, the inherent rights of each diocese. No sane man, we apprehend, expected the charges to be retracted, and if they have not been *refuted*, as we humbly conceive the great-

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* Unavoidably deferred till next week.

er portion have been, and the remainder will be when the New Jersey Convention meets, it ought to be kept in mind, that *they have not been proved*."

The quickening, and increasing vigor of the Church in Canada is indicated by the earnestness with which our brethren there enter, of late, into consideration of one subject after another relating to Christian education, or the maintenance of the sacred ministry, or other matters both of Provincial interest and general importance. The Canadian papers last received, contain full reports of a Special General Meeting of the Incorporated Members of the Church Society, of the Diocese of Toronto, held on the 10th inst., to take into consideration the statute, vesting the patronage of the Rectories in the Church Society, and for the purpose of adopting such action thereon as its provisions might require. The meeting is stated to have been the largest which has taken place for years, being composed of nearly equal numbers of clergy and distinguished laymen—the Lord Bishop being in the chair.

No sentiment appeared to prevail with so thorough unanimity, as profound confidence in the Venerable Diocesan, and a desire to invest the patronage in him during his Incumbency—both from the certainty of its being judiciously and kindly administered and as a mark of "regard, affection and esteem."

The Lord Bishop addressed the meeting, detailing the circumstances, under which the obnoxious statute had been allowed to pass the Colonial Legislature, and receive the Royal approbation, without a petition on his part to the contrary—which petition he would have felt bound to present against it,—

> "As not only invading the prerogative of the Crown, and inconsistent with the respect due to the National Church—by ignoring the Bishop in matters in which he is officially interested,—but as introducing a mode of transacting ecclesiastical business unknown to the Church Catholic in any age or country."

Substantial and churchmanlike reasons these.

The Rectories, about which so much violence and obloquy has been excited, were stated to be 44, averaging each about 400 acres of land—the whole of which might have been purchased, so recently as 1818, for less than One Thousand pounds; which is all they may, with any reason, be said to have cost the public.

His Lordship fully demonstrated the right of the Bishop to appoint to the Rectories, as, through him, whoever else should nominate to the endowment, must come institution in all cases, and in many, the stipend necessary to make the benefice a living; and these he could, for sufficient reason, withhold; and very mildly asks,

> "And who, it may be reasonably asked, is so well acquainted with the merits and demerits of his Clergy as the Bishop, and who is prepared to deal with them so tenderly and considerately? With no one else can the responsibility of appointments be more safely lodged, for, if the responsibility be divided among many, it ceases to be felt. Who can judge so accurately of the claim of each individual clergyman as the Bishop—and who so anxious to give weight to the long tried and successful services of the aged presbyter, or so ready to attend to the just expectations of the people, when not frivolous, but of a substantial character?"

In fact, the whole of the Ven. Diocesan's address is so full of point, true principle, and sound argument, that all might be quoted, as well as a part. It appears in full in the Hamilton (C. W.) Gazette of Nov. 18.

In the course of the ensuing debate, in which a number of the members of the Society took part, the subject of giving to the Laity a voice in appointing to Rectories, received some consideration. No doubt the general question, regarding the part the Laity should have in the counsels of the Church, is soon to be very prominent among our brethren in the colonies; and, judging from some of the speeches on this occasion at Toronto, men are making up their minds on both sides with a determination to bring the matter to an issue. The result of the meeting will be found in the following resolutions,

> "Unanimously *Resolved*, That from the respect and affection which this Church Society entertains for our venerable Diocesan, and the debt of gratitude which we owe to his indefatigable zeal in promoting the best interests of the Church during the long period of fifty years, to which, under Divine Providence, is mainly owing the prosperous condition of the Canadian branch of the Catholic Church, it would be felt by the Society to be injurious to the Church to invest presentation to Rectories in any other hands than those of the Diocesan;
>
> "*Resolved*, therefore, That the Patronage be vested in the Diocesan."
>
> "On motion, it was
>
> "*Resolved* unanimously, That a Committee be appointed, to prepare a by-law to be submitted to the next monthly meeting, declaring in whom the right of presentation to the Rectories of this Diocese shall hereafter be vested."

Thus while they unanimously expressed their desire to rest this power in the present Diocesan, throughout his Incumbency—and their prayer that he may be preserved to them for many years, they propose, at their next meeting, to provide by a permanent investment of the Patronage, against all contingencies of the future.

Madame Sontag's Compliment to the Clergy.—We delight in expressing the hearty gratitude to Madame Sontag, with which the Clergy of New York and their friends are overflowing, for her very kind and very graceful invitation to the dress rehearsal of last Saturday. Indeed the whole community participate in the admiration and thankfulness excited both by the complimentary favor and the delicate manner in which it was bestowed. It is an extraordinary privilege and gratification to hear, under any circumstances, such music as fills the atmosphere where the Countess breathes; but being put in such excellent humor for the pleasure, by this flattering mark of consideration, from the distinguished warbler herself, enhanced the delight to an exquisite degree. The flow of rich, soft melody, which Madame Sontag pours, wave upon wave, through the concert Hall, appears to issue altogether naturally, the spontaneous utterance of a soul of music.

We hope that the manifestation of gratitude, made during the time of rehearsal, may not have been deemed untimely or inconvenient. And, begging Madame Sontag to give full weight to the consideration that the liveliest feelings, like the most delicious trills of harmony, are not easy to be expressed, but long linger deep in the heart with welcome tenacity, we once more assure her of the very high appreciation in which her generous compliment is held by the Clergy and their families, and of their desire that equal success with the past may crown all her professional triumphs, and unmeasured blessings from on high ever gladden her heart.

W.

Mr. Fry's Lectures on Music.—The first of this course was delivered at Metropolitan Hall on Tuesday evening. The hall was well filled by an intelligent and fashionable audience. The lecturer entered into and explained the fundamental principles of the art, giving a general view of the literature and philosophy of the science, and an explanation of the technicalities of music, dwelling upon the details in a manner which must have been very interesting and instructive to the initiated, and then leaving the science he would carry his hearers with him abroad into the realms of nature, and show forth the "music of the spheres," from the grand and mighty sound of the pealing thunder down to the hum of the smallest insect or the falling of the gentle rain, making all nature one grand orchestra—one grand instrument of praise, and thus raising from nature up to nature's God.

The Lecture was illustrated with music of the first order. An orchestra consisting of about eighty performers of superior talent, equal to any that has ever yet performed in our city, and a full chorus of good voices, added much to the attractions of the evening. The music was all well rendered and well selected. The performance of Chinese music was a novel feature in our entertainments, and seemed to give much pleasure. The illustrations of Yankee Doodle were excellent, and the flattering testimony of the lecturer to "Yankee power of getting out of scrapes by himself," were well-timed, and received with great applause.—The final overture was very grand and imposing, showing the progress of music from barbarism to its present state of cultivation.

The Lecturer, in conclusion, paid several handsome compliments to the American people, in regard to the advances which they have made, in the last few years, in the science of music, which were received with applause.

We intend hereafter to present to our readers a full and accurate weekly digest of Foreign Ecclesiastical Intelligence, embracing all the points of interest and moment contained in our English exchanges.

The two Convocations of the Church of England—of Canterbury and York—assembled on the 5th inst. The proceedings are of unusual interest, and plainly foreshadow the resumption of proper synodal action in our Mother Church.

At York, owing to the non-attendance of the Archbishop in person, the Bishops of Ripon and Chester, who had come to the city to participate in the meeting were not present. After the special service of the day in the Cathedral, the members assembled in the Chapter House, when the business was opened by the Commissioners of the Archbishop—the Rev. Canons E. C. Hawkins and W. H. Dixon, who were attended by Mr. J. Buckler, Registrar. All the Proctors for the Clergy were present with four exceptions. Several protests were deposited, and several petitions were presented and read; though the presiding dignitary, acting either from a misapprehension of the law, or in obedience to his instructions, refused to permit motions to be founded on them, and directed that they should be reserved for future consideration.

The meeting of the Convocation of the Province of Canterbury was opened in St. Paul's Cathedral, London. The Archbishop was present, accompanied by the Bishops of Winchester, Oxford, and Llandaff. The Latin Litany was said by the last named Prelate, being the junior Bishop present. After which Collects, and a Special Prayer for the assistance of the Holy Ghost, followed. Then came an Anthem—"O pray for the peace of Jerusalem." A Latin Sermon was then preached by the Rev. Dr. Jeremie, Regius Professor of Divinity at Cambridge, from S. Mark xiv 34. The Sermon being ended, the Gloria in Excelsis was sung, after which the Archbishop pronounced the Benediction in Latin. The Primate then proceeded to the Chapter House, attended by the Bishops and other members of Convocation. After the usual formalities, reading the writs, mandate, &c., by the direction of the Archbishop, the Clergy withdrew to an aisle in the choir of the Cathedral, under the direction of the Dean of St. Paul's, to form a lower House, and to choose a Prolocutor. On the names being called over nearly a hundred persons answered. The Dean of Ely, Rev. Dr. Peacock, was nominated as Prolocutor, and unanimously elected. The Convocation was prorogued to the Jerusalem Chamber at Westminster, to meet on the following Friday, 12th inst.

At this Second session, after the usual preliminary proceedings, the members of the two Houses separated. The proceedings of the Upper House were conducted in private. Besides the Archbishop, fifteen Bishops were in attendance. A number of petitions were presented, praying for the revival of Convocation. Another was presented from a body of Curates, who complained that having attended, in obedience to a formal summons, to vote in the election of Diocesan Proctors, their votes had been refused. After remarks by the Bishops of Exeter and Oxford, who maintained that Convocation was twofold in its character, being a distinct Ecclesiastical Body, as well as an Estate of the Realm—the Archbishop, in deference to the serious character of the petition, adjourned action thereupon, that it might be considered at a future opportunity. Among other petitions was one from the Bishop of Cape Town, complaining that he, although a Suffragan of Canterbury, had not been summoned to Convocation. An address to her Majesty was proposed by the Archbishop, upon which an amendment was moved by the Bishop of Oxford, in an able, eloquent, and comprehensive speech. In the course of his remarks, the Bishop stated that he had taken the highest legal opinions on the extent of the restraint imposed by the Act of Submission on the Clergy, when assembled in Convocation, and that he had ascertained that there was no law which precluded Convocation from considering any matters connected with the well-ordering and advancement of the Church, and from taking any steps in respect to such matters, short of actually making or debating Canons. He therefore moved for the insertion, in the address to the Crown, of a clause stating that Convocation was about to appoint Committees for the purpose of considering a proper scheme for the correction of offences committed by the clergy against the Ecclesiastical Laws. In consideration of the importance of the proposition, the Archbishop adjourned the further discussion of the subject until Tuesday, the 16th.

In the Lower House, there were between eighty and ninety members in attendance. After confirming and renewing the Standing Orrders, various petitions were presented and received. An interesting and important discussion sprung up on a Proposition submitted by Dr. Spry, and seconded by Archdeacon Hare, declaring the expediency and necessity of the Church's exercising her power of self-government, and praying for such changes in the constitution of the Convocation as may adapt it to the needs of the Church at the present time. After several speeches from Archdeacons Garbett, Sinclair, Browne, Hale, Harrison, Denison, and Grant, the Dean of Bristol, Canon Wordsworth, Dr. M'Caul, and Chancellor Martin, the Paper was referred to the Committee of Grievances, to report thereon. The Prolocutor then adjourned the House to Tuesday, 16th inst.

Of other items of intelligence we note the following.

The Consecration of Rev. Dr. Singer, as Bishop of Meath, was appointed to take place on Advent Sunday.

The Rev. Charles Wordsworth, A.M., Warden of Trinity Gollege, Glenalmond, has been chosen Bishop of the United Diocese of St. Andrew's, Dunkeld, and Dumblane in the the room of the late Rt. Rev. Dr. Torry. The Bishop elect is a nephew of the poet Wordsworth.

The Rev. Dr. Hook preached the Fifth of November Sermon before the University of Oxford, from 1 Samuel xii. 7. The Sermon, which spared neither "Puritans" nor "Romanists," contended for the *Via Media*.

Fifty-eight more persons have renounced Popery in St. Paul's, Bermondsey, since the 15th September last. Several of them are well educated persons. One had been a pervert. A few evenings since, seven persons abjured the errors of Romanism at St. John's Church, Liverpool.

New Publications.

The Daughters of Zion, by Rev. S. D. Burchard, D.D. Illustrated with numerous steel engravings. 12 mo., pp. 355. New York. John S. Taylor, 148 Nassau st.

A succinct history of the lives and character of thirteen of the most eminent and remarkable women recorded in the Old and New Testament, with portraits of eleven of them. And we were particularly pleased with the charitable and christian view he took of the occupations and characters of Rahab and Mary Magdalen, rescuing them from the odium that scoffers commonly attach to their memories.

Gems from Fable Land, a collection of Fables, illustrated by facts. By Wm. Oland Bourne. 12 mo., pp. 336. New York, Chas. Scribner, 145 Nassau st.

We have been much pleased with this book of Gems, so far as we have been able to peruse it, and find among them many old friends from Æsop, that amused us in our school-boy days: there are many also selected from the German and English, and many illlustrations have been taken from American history, and the characters of our own country, and of the present time. Its design seems to illustrate Fables by facts: to present one or more fitting characters, as real life witnesses to the truth of the moral contained in the text. We can commend it to young and old as entertaining and instructive.

Mercantile Morals; or thoughts for young men entering mercantile life, by Wm. Howard Van Doren. Pastor of the the Second Reformed Dutch Church of Piermont, N. Y. 12mo. C. Scribner, 144 Nassau st.

We have not had time to look into the merits of the production, but from the very cursory view we have taken of it, we cannot see what particular benefit our young merchants are to derive from it. He speaks of the Bible, and the Bible only, as the guide for young men, leaving them to interpret and judge for themselves of its meaning and deep mysteries. No wonder so many young men, under such teaching, become practical infidels or careless sinners. It reminds us of a saying that may be found in one part of the Bible, "If the blind lead the blind, both shall fall into the ditch." The young man that rejects the authority of the Church, virtually rejects the Bible.

Harper & Brothers have published a work entitled British Eloquence, embracing the best speeches of the most eminent orators. By Chauncey A. Goodrich, Professor of Rhetoric in Yale College.

This is indeed a truly valuable work, a library in a volume, and a book which every man that loves the literature of the English language, should have in his library. As its name imports, it is a collection of the masterpieces of Britain's master minds. The selections are admirable and most appropriate, for an American work of this nature. The orators chosen stand at the head of British eloquence, as Chatham, Burke, Fox, Pitt, Walpole, and Erskine, to which are added, on account of their high literary character, the letters of Junius. The selections from each author are prefaced with a brief biography of the author, and each speech is accompanied with explanatory historical notes.

The work is well got up, and reflects great credit upon both the author and the enterprising publishers.

Another number of Appleton's Popular Library has come to hand. It contains four tales, viz., *A Shabby Genteel Story*, *The Professor*, *The Bedford-Row Conspiracy*, and *A Little Dinner at Timmins*. We can hardly say more to recommend it for general reading than that it is from the pen of Thackery; we are sure the reader will not be fatigued by dulness.

We beg to acknowledge the receipt of the Moravian Church Miscellany, two numbers of Littell's Living Age, the Journal of the Special Convention of the Diocese of Rhode Island, the Journal of the Convention of the Diocese of Kentucky, and the Journal of the Convention of the Diocese of New York.

Idiosyncrasy of Sectarianism in the abuse of the private passions. By a Presbyter of New York. N. Y., Stanford & Swords, 137 Broadway. 1853.

Those who have read this little tract, as it was originally published in the columns of this paper, will be glad that the author has rescued it from the oblivion of a newspaper article, and put it in a shape for preservation. We commend it to the attention of our readers. The author desires us to say that "Mormonites" on p. 9 should be erased as an error.

Chit Chat, or Short Tales in Short Words, with 12 illustrations. Philadelphia, Lindsay & Blakeston. 1852.

Instructive and attractive stories for children.

Curiosities of the Microscope, or Illustrations of the minute parts of Creation; adapted to the capacity of the young, with colored illustrations. By Rev. Jos. H. Wythes. Philadelphia, Lindsay & Blackiston. 1852.

The style in which this little gem of a book is got up is very attractive, and creditable to the publishers. It makes a very beautiful and appropriate gift book for the approaching holidays. The subject is calculated to engage the attention of the young, and to afford both interest and instruction. The subjects illustrated are, the foot of a fly, scales of butterflies' wings, animalculæ, &c.

The above two works are on sale at Messrs. Stanford & Swords of this city.

History of Romulus, by Jacob Abbott, with engravings. New York, Harper & Brother. 1852.

The title-page to this volume is beautifully illuminated. The History commences B. C. 1500 commencing with Cadmus, the discovery of the use of letters and symbolical writing, giving us the story of Æneas, siege of Troy, a rapid view of Greece and Latium, until the founding of Rome, B. C. 800. It fully sustains the high repute of its author.

Popular Superstition and the truths contained therein and Mesmerism, by Herbert Mayo; from 3d London Edition. Lindsay & Blakiston, Philadelphia. Stanford & Swords, New York.

This seems to be a plain exposition of the doctrine and mysteries of Mesmerism, adapted to the comprehension of the commonest understanding, and written withal in an attractive form.

Elements of Natural Theology, by James Beaven, D. D., Professor of Divinity in King's College, Toronto. Francis and John Rivington, London.

We are indebted to Daniel Dana, Jr., for a copy of this excellent work. The name of the author is a sufficient passport for it, to the library of every Churchman. The different subjects coming within the scope of the science, are treated with a masterly hand, but still with a conciseness and perspicuity often wanting in such treatises. We should be happy to see this work appear in American print. It is certainly worthy of re-publication.

Home Scenes and Heart Studies.—The last work of the late talented authoress, Grace Aguilar, worthy to compete, in point of literary excellence, with its charming predecessors, "The Vale of Adars," "Woman's Friendship," etc. It presents to the reader a collection of scenes and stories in Jewish and Christian life, imbued with the high-toned, moral, and religious principle, which characterizes all the works of this eminent child of genius.

We have received Harper's Monthly Magazine for December. It abounds, as usual, with matter—interesting, instructive, entertaining, and amusing. It contains a very interesting sketch of Washington city, embellished with numerous cuts, representing the chief buildings and subjects of interest, an article of interest on Australia and its gold, a contribution from the pen of J. S. C. Abbott, on Napoleon, and an excellent sketch of the biography of Daniel Webster; besides the usual mass of most readable matter. The philosophy of the "Editor's Table," the lighter reading of the "Easy Chair," and the wit and drollery of the "Drawer," alike arrest the attention of the reader.

Graham's Magazine for December has come to hand, and is more than usually good. We noticed with particular interest a concise history of the art of wood engraving; the article is well embellished, illustrative of the progress of the art. It contains its usual quantity of light and instructive reading matter. The print in the front is indeed admirable, worth in itself more than the price of the number.

We beg leave to acknowledge the receipt of the National Magazine for December, a most readable number of an excellent monthly. Also Littell's Living Age, as usual full of the gems of all magazines, the Sailor's Magazine for December, and the Mercersburg Review.

We have received from Appleton & Co. another volume of their Popular Library. It is a re-publication of Essays from the *London Times*. To say this is all that is necessary, as the character of those essays is too well known to need comment.

We are indebted to Leonard, Scott & Co. for Blackwood for November. It contains: The Golden Age, Katie Stewart, Fictions for French Firesides, The Restrictive Tariffs of Foreign Countries, My Novel, or Varieties in English Life, The Pilgrimage of the Flagellants, Queen Mary, A Moral for Walmer and the Holidays.

We have received the Reports of the Protestant Episcopal Tract Society, and the New York Bible and Common Prayer Book Society, but at too late an hour for particular notice. We hope to notice them at length in our next.

Diocesan Intelligence.

For the Churchman.

Tennessee.—The corner-stone of St. Andrew's church, at the Mouth of Tellico, Monroe county, was laid on Tuesday, Nov. 9th, by the Rev. Thos. W. Humes, in the absence of the Bishop of the Diocese. The address was delivered by the Rev. J. L. Gay, the missionary in charge of the United Stations, Mouth of Tellico and Loudon. A large and respectable procession moved from a neighboring house to the site of the church, where the service set forth by the Bishop was used. The following is the list of articles deposited in the corner-stone, to-wit:

1 The Holy Bible.

2 The Book of Common Prayer.

3 The Journal of the last General Convention of the Protestant Episcopal Church in the United States, with the Constitution and Canons of the said Church: also journals of the annual conventions of the Diocese of Tennessee, for 1850 and 1852.

4 The Spirit of Missions for October, 1852.

5 Bishop DeLancey's Charge on Religious Training.

6 The principle of succession in the ministry: a sermon by the Rev. Jno. Thos. Wheat, D.D.

7 Proceedings of the first annual meeting of the Prot. Epis. Historical Society.

8 The Rev Mr Humes' address at the Semi-Centennial Anniversary of the settlement of the town of Knoxville.

9 A late Report of the Tennessee Institution for the Deaf and Dumb.

10 The printed announcement of the laying of this corner-stone, and the form of prayer used on the occasion.

11 Late numbers of The Churchman, The Christian Witness, The Calendar, The Banner of the Cross, The Charleston Gospel Messenger, and The Evangelical Catholic (religious papers), and of The Knoxville Register, The Athens Post, and the Loudon Free Press, secular papers, and containing news of the day and neighborhood.

12 A paper containing the names of the President of the United States, the Governor of the State of Tennessee, the Bishop of the Diocese, the Missionary in charge of the station, the contributors to the building of this church, together with those of the architect, mason, and carpenter.

This edifice is being built after a most beautiful design by Richard Upjoin, Esq. The materials used are brick, marble, and oak. Owing to the large quantity of iron in the clay, the brick, when burnt, were found to be of a very dark rich color, something like an iron-gray or blueish brown.—With this for the body of the walls is combined a very beautiful marble, of a pale white, for dressings, viz., for the base-course, the door and window-sills, the coves, the caps of the buttresses, the offsets of the bell-turret and the chimney-tops. The internal finish will be just what might be expected from Mr. Upjohn's taste, with oak for the ceilings, the walls, and the furniture, and with enamelled glass of a sober tint, and modest borderings for the windows.

The parts and interior dimensions of this church are, south porch 9x9, nave 54x21, chancel 21x14, robing-room 10x9, and an organ recess of 10x4, under an arch in the northeast corner of the nave. Other features of this pretty rural church will be a bell turret over the western gable; three honest chimneys rising from the nave walls, and from an angle in the robing-room, surmounted with appropriate tops and marble caps; and last of all, ventilators of good design upon the roof. These are the chief features of this beautiful country church.

It is built in accordance with the wishes of the late John McGhee, and Andrew Humes, Esqrs. It is estimated to hold about 200 persons, and its whole cost when completed and furnished, will be about $3200. How such a church can be built so cheaply will be understood when it is known that brick can be made and laid here for $7 per thousand, oak lumber obtained at the same rate as pine, and marble for fifty cents a foot. It is expected that this edifice will be finished and ready for use during the ensuing winter.

In connection with the above, which is fully provided for, the Missionary in charge is also engaged in building another church, after designs by the same architect, at Loudon, 14 miles to the westward. The corner-stone of this latter, named Grace church, was laid by the Bishop of the Diocese, on the 5th of July last. For this enterprise, begun in humble faith and hope, but with no means, about half enough has been collected to finish it. And he takes this occasion to say to numerous brethren who have generously promised him assistance, that it is now wanted. From $600 to $800 more will be wanted beyond what is now in hand or can be raised here. This is a most important point; an interesting and numerous population are settling here, and there is no place of worship of any sort in a circuit of several miles. If there is any where in our country a more promising field for missionary labor and outlay, he knows not where it is.

Died.

In Montgomery, Ala., at the residence of her father, the Rt. Rev. N. H. Cobbs, D. D., departed this life, his eldest daughter, Susan Elizabeth, late consort of the Rev. John M. Mitchell.

The decease of friends affords the melancholy opportunity for paying to their memory our last tribute. The ties of sincere friendship and true affection are clung to, though severed by death; and the memory of those beloved remains, while imagination seeks its object in the hidden mysteries beyond.

To record the life of her for whom we sorrow, though "not as others without hope," would prove one most interesting and worthy of imitation, did confidence in ability to do it justice permit the attempt. Its contemplation, however, is one of a most sacred and endearing pleasure. The winning countenance, the noble feelings, the amiable daughter, sister, and wife, are thoughts which cause the hidden sigh, and drop the feeling tear. Won by such, we stop to ponder and dwell upon the past, as being a recipient of her friendship and kindness; and now, deprived and lost in its realization, we ascend to behold the just made perfect, the departed reaping the joys of the blessed. Then do we raise our hearts in thanks to Almighty God, "for the good examples of His servants, who, having finished their course in faith, do now rest from their labors; and beseech Him that we, with all those who are departed in the true faith of His holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord."

To the beloved family again bereaved, our deep sympathy is extended in much and heartfelt sorrow. Afflictions have followed in severe dispensation: thus causing them to look and confide beyond, and to realize, that here "they have no continuing city, but seek one to come." And with them, to him especially to whose happiness and assistance she was permitted but a twelvemonth to devote herself in the nearest human relation, and to whose care, she has left a tender infant.

G.

Notices.

St. Paul's Chapel will be opened every Sunday evening, for Divine Service, at 7½ o'clock, until further notice.
November 24, 1852.

Advent Services.—St. Paul's Chapel will be opened for Morning Prayers and a Lecture every Friday, during the season of Advent, at eleven o'clock.
November 24, 1852.

Appointments by the Provisional Bishop.

Saturday, Dec. 4, A. M. Ballston Spa.
2d Sunday in Advent, 5, A. M. Albany, Holy Innocents.
P. M. " Trinity.
E. " St. Paul's.
Monday, 6, P. M. Johnstown.
Tuesday, 7, P M. Charlton.
Wednesday, 8, A. M. Burnt Hills.
Thursday, 9, A. M. Mechanicsville.
P. M. Stillwater.
Friday, 10, A. M. Waterford
P. M. Lansingburgh.
Saturday, 11, A. M. West Troy.
P. M. Cohoes.
3d Sunday in Advent, 12, A. M. Schenectady.
Monday, 13, P. M. Duanesburgh.
Tuesday, 14, A. M. Albany, Grace, Consecration.
4th Sunday in Advent, 19, A. M. New York, St. John's, Ordina'n.
Sunday after Christmas, 26, A. M. Clifton, St. John's, Institution.

The New Organ for Trinity church, San Francisco, California.—This instrument, built to order for the above church, at the Organ Manufactory of Mr. Jardine, 548 Pearl street, New York, is of the largest class, containing three benches of Keys, 30 Stops, &c.; is now complete, and will remain for public examination during this week. Clergymen, Professors, and amateurs are especially invited.

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A friend, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Nov 30.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 24 inst.

Mrs Pierrepont, don 1; a churchwoman, don 2.

Subscribers:—Samuel T Skidmore 2; Jno R Livingston 1; Rev T McCall Peters 1; Mrs Robert Barton 1—$8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov 30, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 24 inst.

St Peters, Rev E H Canfield 31 79; St Pauls, Hoboken, Thanksgiving collection, Rev Vandevoort Bruce 10 40; St Philips ch in the Highlands, Rev David E Barr 3 58; a churchwoman, don 2.

Subscribers:—Mrs John Webb 2; Samuel T Skidmore 5; Jno R Livingston 2; Mrs Robert Bartow 15. Total $71 77.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 24, 1852. 20 John street.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

A mite from H, for the poor, $2; also some clothing from C C.

Now that winter is fairly set in, may not the missionary confidently appeal in behalf of the poor to those kind individuals who enabled him last year to dispense so much gladness? He has labored for eleven years in the eastern section of our city, and is therefore well acquainted with its temporal and spiritual privations. Further aid is hourly needed and may be left with Messrs Stanford & Swords 137 Broadway, or with

JAMES MILLETT,
Nov. 29, 1852. 308 Broome St.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

C, 8; W Remsen, thro Messrs S & S, 10; E Ludlow and others, for a Thanksgiving dinner for the seamen at the Home and the poor 26.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
Nov 29, 1852.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 5th ult. the following contributions, viz.:

St Peters, Westchester, Rev C D Jackson 38 27; St Johns, Monticello, Rev E K Fowler 4; Christ ch, Duanesburgh, Rev W O Jarvis 3; Rev John McCarty, DD, subscription 8.

Thanksgiving Offerings.

Ch of Annunciation, N Y, Rev Dr Seabury 125 58; Calvary, N Y, Rev Dr Hawks 272 50; ch of the Advent N Y, Rev A B Hart 5; ch of the Incarnation, N Y, Rev E Harwood 11 50; Grace, Albany, Rev J R Davenport 4 33; St Pauls, Whitehall, Rev C E Phelps 5 09; St Philips, N Y, Rev Dr Morris 9 40; ch of Messiah, Brooklyn, Rev R J Walker 7 94; St Thomas, Ravenswood, Rev J M Waite 20; St Marks church in the Bowery, N Y, Rev Dr Anthon 117 48; St John Baptist ch, N Y, Rev C R Duffie 11 81; St Johns, Fort Hamilton, Rev M Scofield 6 75; St Bartholomews, N Y, Rev S Cooke 184 57; ch of Transfiguration, N Y, Rev G H Houghton 46; Christ ch, New Brighton Rev P P Irving 17 71; St Georges, N Y, Rev Dr Tyng 159 28; St Stephens, N Y, Rev Dr Price 50; Christ ch, N Y, Rev C H Halsey 52 25; Grace, Brooklyn Heights, Rev Dr Vinton 85; St Clements, N Y, Rev T A Eaton 41; ch of Holy Innocents, Albany, Rev J Reed 21; ch of Holy Communion, N Y, Rev Dr Muhlenbergh 92. Total $1399 46.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Nov. 30, 1852. 55 Water-st.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON
INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.
Mohair Plush, and *Silk Velvet*, } for Pulpet Cushions.
Carpeting of every description.
Cocoa Matting and *Mats*, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair*.
oct16-1yr No 21 Park Place, and 19 Murray st.

A pleasant front room, with a small room attached, to rent, with board, at No. 207 West 20th st., between 8th and 9th Avenues. References given and required. nov21-3t$

A LADY, the daughter of an Episcopal clergyman, deceased, and herself a communicant of the Church, wishes a situation in a family (a Church family preferred), where her services as a teacher of the English branches, of German or of music, will be an equivalent for her board. Instead of the above arrangement, she would be willing to enter a family as Governess, for such remuneration as would supersede the necessity of her having other pupils. Enquire at 179 Sixth avenue.
Dec 4.

EPISCOPAL ACADEMY
Of Connecticut. Winter term begins December 30. Board in the family of the principal, with tuition, &c., $60 per session of 14 weeks. Circulars and full information may be found at Stanford & Swords, 137 Broadway. Dec 4-4t

CHURCH ALMANAC
For the year 1853, just published and for sale at the Depository of the Protestant Episcopal Tract Society, price four dollars a hundred.

THEOLOGICAL BOOKS.
For sale by STANFORD & SWORDS, 137 Broadway.
The Theological Works of Isaac Barrow, D. D., in 8 vols, Oxford.
Natural Evidences of a Future Life, derived from the properties and actions of Animate and Inanimate matter, by Frederick C. Blackwell, London.
Testimonials of the Ante-Nicene Fathers to the Divinity of Christ, By Edward Burton, Oxford.
The Sacred Theory of the Earth, by Burnet, fourth London edition.
Meditations of a Recluse: chiefly on Religious Subjects, by John Brewsten, fourth London edition.
The Theological and Miscellaneous Works of Francis Blackburne, M. A., including some pieces not before printed, seven vols, Cambridge.
Practical Essays on the Morning and Evening Services, and on the Collects in the Liturgy of the Church of England, by Thos. J. Biddulph, M. A., third London edition in 3 vols.
Recensio Synoptica Annotationis Sacrae, being a critical digest and synoptical arrangement of the most important annotations of the New Testament, by S. J. Bloomfield, M. A., 8 vols. London.
The Complete Works of Venerable Bede, in the original Latin, collated with the Manuscripts, and various printed editions, accompanied by a new English Translation of the Historical Works, and a life of the author, by the Rev J. A. Giles, D. C. L., 12 vols.

THE EVERGREEN FOR 1853.
ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.
The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.
The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
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"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.
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Proprietor of the Evergreen,
121 Fulton St., N. Y.
Nov 20-tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N.J.
The Winter Session.
THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

BURLINGTON COLLEGE.
THE Twelfth term of this Institution will open on Monday, November 1. 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16 2m

PRIVATE LATIN SCHOOL, near Harvard University, Cambridge, Mass.
The undersigned continues to receive private pupils to fit for any standing in the University. Acting in every instance under the advice of the various members of the College Faculty, he spares no pains to ensure to his scholars a complete and thorough preparation.
Reference, by permission, to Hon. Jared Sparks, President of Harvard University, Prof. C. C. Felton, Prof. Geo. M. Lane, and Rev N. Hoppin, Cambridge.
Applications may be made, by letter or otherwise, to Rev M. B. Chase, Chaplain U. S. Navy, Brooklyn, N. Y., or to the undersigned, at his rooms, Read's Building, Harvard Square, Cambridge.
Oct 6-6t eow$ REGINALD HEBER CHASE.

C. S. BOURNE & BROTHER,
BILL AND EXCHANGE BROKERS,
35 Wall Street, NEW YORK.
CHRISTOPHER S. BOURNE, }
FRANCIS BOURNE. } nov27-4t

NEW YORK HISTORICAL SOCIETY.
COURSE OF LECTURES: 1852—1853.
For the benefit of the Fire Proof Building Fund.
THE COMMITTEE on Lectures have to announce that the Course of Lectures for the benefit of the FIRE PROOF BUILDING FUND, will be opened at Metropolitan Hall, on Thursday evening, December 2, 1853. The Course will consist of Ten Lectures, to be given on Thursday evenings of December, January and February. Among those who have liberally consented to lend their names and service for this object, are the following gentlemen:
Hon. GEORGE BANCROFT, of New York.
" PIERRE SOULE, of Louisiana.
" JOHN A. DIX, of New York.
" EDWARD EVERETT, of Massachusetts.
Rev. FRANCIS L. HAWKS, D. D., of New York.
CHARLES O'CONNOR, Esq., of New York.
The Committee are also authorized to announce, that the Forty-Eighth Anniversary Address will be delivered by the Hon. RUFUS CHOATE, of Massachusetts, at the conclusion of the course, under the direction of the Committee of Arrangements for the Anniversary.
Admission to the Course will be TEN DOLLARS for each Ticket. Tickets to the Course will also admit the holder to the Anniversary Address, by the Hon. RUFUS CHOATE, of Massachusetts.
Each Member will be entitled to one ticket to the course—NOT TRANSFERABLE IN ANY CASE—to be had on application at the Library Rooms, in the University.
Tickets may be procured on and after Thursday, the 25th instant, at the Bookstores of Horace H. Moore, Merchants' Exchange; Appleton & Co., 200 Broadway; C. S. Francis & Co., 252 Broadway; Evans & Brittan, 697 Broadway, and at the Library Rooms in the University.
AUGUSTUS SCHELL,
FRANCIS L. HAWKS, } Committee.
GEORGE H. MOORE,
Nov27-2t

ST. MARY'S HALL, BURLINGTON, N. J.
THE Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are already engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I. Germain, Principal. oct16-2m

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.
THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.
Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

Poetry.

From the Halifax Church Times.

Two Views;

OR, THE RAGGED SCHOOL DIORAMA.

[*Altered to suit the present locality.*]

BY JOSEPH PAYNE, ESQ.

VIEW I—DARKNESS.

Say, who are these, so wretched, wan, and pale,
Half-clothed, half-fed, whose tongues are heard to rail;
Whose features vainly we essay to trace
Through hair around, and dirt upon the face?
These are a set of New York's ragged youth;
New York, who boasts her love of Gospel truth;
Which bids us feed the hungry, cheer the sad,
Instruct the ignorant, and reform the bad;
New York, who spends her boasted wealth's increase
On courts and judges, prison and police,
Yet own'd not one asylum for the poor,
Where wise prevention takes the place of cure.
See how these children rush to vice and crime:
Some spend in begging half their daily time;
Some, taught to lie and steal with art and skill,
Their wretched hands and ragged pockets fill,
Then haste away to fetid lanes and courts,
By stagnant pools where infant misery sports,
And seek their home, scarce better than a sty,
Where drunken parents wild and wallowing lie.
  The heart grows sick: too sad the sight has been:
  Change we the picture, and reverse the scene.

VIEW II—LIGHT.

Say who are these, who fill the scholar's seat,
Though badly cloth'd and fed, yet clean and neat;
Whose smiling features we with ease can trace,
Thanks to the well-comb'd hair and well-wash'd face;
And whose young voices, taught to read God's word,
In hymns and praise to heaven are often heard?
These are the self-same ragged ones ye saw
Disdaining danger and defying law.
Their busy feet to honest haunts have run,
Their busy fingers honest work have done;
The begging trade, so highly prized, o'er,
And he who stole has learned to steal no more;
The parents on the child's improvement gaze,
Admire and wonder, and amend their ways.
And ask ye what has wrought this state of change,
This wondrous change of scene? I answer straight,
Firmness, and kindness, patience and true love,
By Him inspir'd who reigns in heaven above;
Who, when on earth, with woes and cares oppress'd,
Young children took into His arms, and bless'd.

Selected Matter.

From the Church Herald.

Bishop Chase at a Protracted Meeting.

The decease of our lamented Presiding Bishop recalls to our minds one of the many interesting incidents, which he so vividly discusses in his "Reminiscences." After his removal to Michigan, he made an appointment to preach at a Mr. Anderson's, near the Indiana line. About the time he started to keep his appointment, he was informed that "the place at Mr. Anderson's was occupied by other denominations, and had been for more than a week"—in a word, they were holding a "protracted meeting." The good Bishop nevertheless proceeded, and when he arrived on the ground, he sent for the Presbyterian, Methodist, Congregational, and Baptist preachers, and stated to them "that he had come to fulfil his appointment, and hoped they would see fit to join in the solemn service, which he was about to commence, in the worship of Almighty God." They said they would attend and *hear*, but as for *joining* or taking part in the service, they could not, for they had no prayer books. The Bishop replied "hearing prayers, *is not praying*, gentlemen; but I have anticipated your difficulty, and have brought some dozens of prayer books with me." "But we do not know how to use them," said they. "If you will allow me the honor," said the Bishop, "I will direct you in this pleasing duty;" so saying they all proceeded to the stand, where the Bishop proceeded with the service, addressing them as follows:

"Brethren of the human family, Christians of all denominations, I hold in my right hand a *Holy Bible*, and in my left hand a *Prayer-book;* the one teaches us what to believe, the other how to pray. If any of you, through the depravity of the natural heart, feel averse to being "taught how to pray," such of you need to repent, and be converted from your sinful pride, and to sit at the feet of Jesus, and learn to repeat, and offer up in spirit and in truth, the prayer which he hath taught you. But before you can use the Lord's Prayer in this spiritual manner, you need the exercise of faith, and the confession of your sins; for the Holy Scriptures say, 'He that cometh unto God must believe that he is, and that he is a rewarder of all that diligently seek him.' Confess your sins unto the Lord; for, 'if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"By this, you perceive that without "confession," pardon is not promised: for this reason, the Psalmist saith, 'I will confess my sins unto the Lord; and so thou forgavest me my sin.' The point to be noted here is, that before you can say "Our Father"—before He will hear you, as a people assembled in His presence, He requires confession of sins. Of this duty you are reminded in the sentences of Scripture; and to the right performance of this duty you are exhorted in the address immediately preceding the form of confession which the Church hath prepared—a form so general as to embrace all sorts of penitential sinners, and so particular as that every one may feel himself identified in using it.

"That you are to confess unto God your sins, and not reserve the duty for any individual ear, was evidently the design of our Protestant Church, to prevent the great evils which had flowed from the Romish practice of auricular confession—and that you are to do it in the face of all, to the humbling of your pride, and the glorifying of the great name of the Searcher of hearts, the Maker of all things, and the Judge of all men, must be evident from the whole tenor of Scripture. That you are to perform this duty upon your knees, you must perceive, from the example of all good men when worshipping the God of heaven. David "fell low at his footstool." Solomon "arose from praying upon his knees, and confessing the sins of his people." Daniel kneeled three times a day, looking towards Jerusalem, the place of God's promises. St. Stephen, the first martyr to *Christian truth*, recommended his soul to Jesus, the Divine Saviour, on his knees; and the holy Apostle Paul, when praying on the seashore, kneeled down.

"After these examples, and in obedience to the voice of the whole Church in all ages, I do call upon you, and, according to mine office, enjoin upon you all here present to fall upon your knees, and make and say audibly your confession of sins unto God when it is repeated in the beginning of the service. In the mean time, even now, all of you rise and hear what God and his holy Church say unto you."

Here they all rose as one man, when the writer began the service, having pointed out the places in the prayer-books to the ministers.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." "Repent ye, for the kingdom of heaven is at hand." "I acknowledge my transgressions, and my sin is ever before me." "If we say that we have no sin, we deceive ourselves, and the truth is not in us," &c.

"Dearly beloved brethren: The Scripture moveth us, in sundry places," &c.

"Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, (saying,)"—

Here the whole congregation, Presbyterian, Congregational, and all the "Standing Order," Old and New School; Baptists, Free-willers, and Close-communion; Methodists, both Wesleyan and Ranters, Dr. Coke's Episcopalians, and those who protest against that kind of Episcopacy—all kneeled down just as the devout churchmen and their families did:

When the writer said aloud, "*Now repeat with me the confession of your sins:*—

"Almighty and most merciful Father: We have erred and strayed from thy ways like lost sheep," &c.

Here the writer cannot but stop to make known his astonishment at the remembrance of his own feelings, when witnessing the union of so many voices in this solemn act of social worship—so many of God's reasonable creatures—precious souls, redeemed by the blood of his Son—brought by his heavenly grace, so suddenly and unexpectedly to overcome their sectarian pride and unworthy prejudices, as to fall upon their knees as one man before their great Creator and Judge, and there *audibly* and *humbly*, and (it is hoped) *devoutly* repeat the confession of their sins, word for word, as the Church, the bride of Christ, hath appointed for them to do. As they went along with him and said, "We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws"—how unspeakable was the gratitude at witnessing the victory gained (if it were only for a time) over the ignorant obstinacy which so many, since the days of Cromwell, have cherished against the pure liturgy of the Protestant Church of Christ! And when they all went along with him, not only in confessing their sins, but crying out together for pardon—saying, "O, Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults; restore thou those who are penitent; according to thy promises, declared unto mankind in Christ Jesus our Lord." And then with one voice, with the speaker, supplicating for heavenly grace to amend their lives according to God's holy word, saying, "And grant, O most merciful Father, for Christ's sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy holy name. *Amen*"—the effect on the writer's best feelings was almost overwhelming. Scarcely could he restrain his tears when rising to utter the benediction implied in the "declaration of absolution" of their sins "to all who truly repent and unfeignedly believe God's holy gospel." "And now," said he, "let us join in saying the Lord's prayer with one heart and one voice." He kneeled down and said, "Our Father," &c. The response from the great congregation was "*as the voice of many waters.*"

The rest of the service was performed as the Rubric directs. Being showed their places, the ministers of other denominations responded by reading the alternate verse in every Psalm, as if they felt the spirit in which they were composed for the use of the Church in all ages. All listened to the word of God read and preached, with devout attention; and all who had a *voice* seemed also to have a *heart* to sing the praises of God in the metre Psalms and Hymns, as they were "lined out" by the writer of this account of his attending this *protracted meeting*. It was indeed "*protracted*," for the sun had declined in the west so far as to admonish the writer and his family that it was time to seek their peaceful home in Gilead.

From the Scottish Ecclesiastical Journal for Oct.

The Bishop of St. Andrew's.

It is our melancholy duty to announce the demise of the Right Rev. Patrick Torry, D. D., the aged and venerable Bishop of St. Andrew's, Dunkeld, and Dunblane, which took place at his residence in Peterhead, Aberdeenshire, at seven A. M., on Sunday, the 3d inst. The Right Rev. Prelate was born on the 27th of December (St. John's Day) 1763, in the parish of King-Edward, in the same county. The pressure of the penal laws, and the scarcity of Clergy, necessitated in this case, as in that of the late Bishop Jolly and other contemporaries, what, in ordinary circumstances, would have been a premature ordination. He received Deacon's Orders, September, 1782, at the hands of Dr. Kilgour, Bishop of Aberdeen and Primus, being then barely nineteen years of age. A twelvemonth later he was advanced to the order of Presbyter. The first seven years of his Ministry were spent at Arradoul, in Banffshire. In 1789 he was removed to Peterhead, in the quality of assistant to Primus Kilgour, then a very old man. On the death of the latter, in 1790, he became Incumbent of the charge, then, as since, one of the most important in the Scottish Episcopal Church. The congregation, during part of the Bishop's incumbency, numbered no fewer than thirteen hundred souls—a proportion of Episcopalians far exceeding that in any other Scottish town. On the death of Bishop Watson, in 1808, Mr. Torry was unanimously elected Bishop of Dunkeld and Dunblane, and consecrated 12th October of that year, by Bishops John Skinner, Jolly, and Macfarlane. In 1815, Dr. Torry had the satisfaction of opening, at Peterhead, where he continued to officiate as Pastor, a handsome and spacious Church, built, under his direction, for the reception of the two congregations, one of which, for thirty years, had been in a state of separation, which the prudence of the Bishop, combined with the weight of his personal character, happily brought to a close. On the death of Primus Walker, in 1841, the district of Fife was annexed to the united Diocese of Dunkeld and Dunblane, and Bishop Torry, by the wish of his colleagues, revived the ancient title of the Primate of Scotland. As senior Bishop and Pro-Primus, he presided in the same year at the consecration of the present Bishop of Edinburgh. Three years previously, he had resigned the cure of St. Peter's, Peterhead, where he had ministered for all but half a century. The infirmities of advanced age were now closing upon the venerable Prelate. His faculties, however, were still unclouded; and he felt an unabated interest in all that appertained to the well-being of the Church, of which he was the surviving patriarch. Although he never attached an exaggerated importance to the accidents of Divine Service, or committed himself in any way on mere matters of detail, he yet favored every effort to advance the interest of religion, and to lend solemnity to public worship. In this spirit, he watched with fatherly solicitude the institutions which grew up in his Diocese during the later years of his Episcopate, especially Trinity College and St. Ninian's Cathedral. At last, having more than reached the limits which the Psalmist connects with "labor and sorrow," but which, in his case, were marked by neither pain nor repining, from a long life of piety and worth, full of years and full of honors, the venerable departed passed peacefully to his rest. In him we have lost the last living link between the Church of the eighteenth and that of the nineteenth centuries. But the loss is not his, but ours. "Lord, if he sleep, he shall do well."

The Burial office was twice read over the venerated remains—once in the Church where the Bishop ministered for so many years, and which was filled by an assemblage of about 1300 persons, including all the clergy and respectable inhabitants of the town and neighborhood, who evinced most unmistakeably the deep reverence they cherished—theological differences for the time forgotten—for the memory and virtue of the deceased; and again at St. Ninian's, Perth, where, in compliance with the earnest request of the Clergy, previously signified to, and assented to by, the Bishop, the family fixed his place of sepulture. "Requiescat in pace!"

We abstain for the present from all attempts to present a formal estimate of the character of our deceased Father, or a *resumé* of his services to the Church. "He said, 'My father, my father! the chariots of Israel, and the horsemen thereof!'"

FUNERAL OF THE LATE BISHOP AT PERTH.—The funeral of the late Bishop took place on the 13th inst., at St. Ninian's Cathedral, Perth. The body had been brought from Peterhead on the previous day, and had lain all night in state in the centre of the nave, under a hearse covered with black cloth. The doors being open to all, a very large number of strangers, chiefly, no doubt, Presbyterians, visited the Church, and their singularly decorous and reverent demeanor showed the deep impression of solemnity which was made upon their minds. The coffin was removed into the College on the morning of the 13th. At about a quarter to one, the Clergy assembled in the Sacristy of the Church, and the Diocesan Clergy (in surplices) took their places in the Chancel, the non-Diocesan (in gowns) in the eastermost part of the nave, where were also the family of the venerable deceased, the rest of the Church being filled by a numerous and attentive congregation. Among those present, besides the Right Rev. the Bishop of Brechin, who conducted the service, were the Right Rev. the Bishop of Moray and Ross; and of the Diocesan clergy the very Rev. the Dean of the Diocese as chief mourner, the Very Rev. the Dean of St. Ninian's, and the Cathedral Clergy, the Rev. the Warden of Trinity College, with three members of that body, the Revs. G. G. Milne, J. M'Millan, G. Wood, A. Lendrum, W. Taylor, G. H. Forbes, &c., in fact, we believe, almost the whole body of the Clergy—of the non-Diocesan, the chief were, the Rev. Archdeacon Aitchison, P. Cheyne, J. B. Pratt, G. Rorison, J. Alexander, &c.; and the only English Clergyman we recognized was the Rev. J. M. Neale, of Sackville College. At ten o'clock the funeral procession started from the College, and was met by the Bishop of Brechin and his chaplains, by the Pall-bearers (the Bishop of Moray and Ross, and the senior Diocesan Clergy), and the Cathedral Clergy and choir at the west door; and the whole then returned up the nave, singing the opening sentences of the Burial Service, till the coffin was laid in front of the altar—the Bishop of Brechin then occupying the Episcopal altar chair, and the throne, with mitre and crozier laid upon it, remaining vacant. The extreme solemnity and beauty of this portion of the Service will not readily be forgotten by any of those present. The Psalms were next chanted, the lesson read by the Dean, and the sentences sung as before. The Service then proceeded as usual, and before the coffin was deposited in the grave, which was opened on the north side of the Altar, all the relatives of the deceased advanced into the choir, to take their last look at his mortal remains.—After the service, the "*Dies Iræ*" (Irons' Translation) was sung to the original music, which is singularly solemn—the more so from its great simplicity. Then followed a funeral sermon by the Rev. J. B. Pratt, on the text 2 Kings ii. 3, dwelling on the fact, that he who was now taken away was, as it were, a link of the old and new times of the Scottish Church, and comparing the position of the Jewish Church, in the day when Elijah was sent, to that of our own Communion in those days of darkness which the late Bishop could so well remember. The preacher then went on to speak of the personal and official character and history of the late venerable prelate, mentioning especially his peculiar attachment to the more primitive ritual and fuller doctrinal expression of the Scottish Communion Office, and yet the warm affection to the Church of England and desire of fullest communion with her, which this attachment did not in the least affect. The preacher feelingly declared that his departure from "our head" had left "a void which could not easily be filled up," and pointed out that our best honor to him would be to be zealous in the work of the Lord, to which his whole life and energies were devoted. After the sermon, the Bishop of Brechin dismissed the congregation with the blessing. The Holy Communion was not celebrated after the service, though there had been one or more celebrations earlier in the day, and many thus missed what they would have greatly desired as the fit conclusion to the solemn service in which they had been engaged. The hospitality of St. Ninian's College was then shared by all present who needed it, though a severe domestic affliction prevented the Dean from being present, except during the actual service.

The whole arrangements were such as to bring out the full and touching beauty of the Burial Service of the Church, and it was felt by all that the day should be one of such union, in a Diocese already too much divided, as should become brethren over the grave of their "Father in God," and most heartily do we trust that it may be the earnest of future peace and concord.

From the Hamilton Gazette.

The Bishop of Exeter.

We quote the following article from the *Sunday Times:*

"The public may expect to hear, in a few days of proceedings which are about to be instituted ecclesiastically against the Bishop of Exeter, in reference to his recent course of proceeding at Plymouth. It will be remembered that when inquiring into the case of the Rev. G. R. Prynne, the bishop boldly advocated the practice of auricular confession, and the doctrine of priestly absolution as set forth in the Book of Common Prayer, but which the evangelical party allege are opposed to the principles of the Church of England. The Archbishop of Canterbury is said to be in favor of the movement against the Bishop of Exeter. The High Church party have already put themselves against this attack, and a large sum of money will be raised to carry the reverend champion of their principles through the conflict."

Did we not know how far the virulent *odium theologicum* can carry some parties, we should be inclined to pass by the foregoing *on dit*, as unworthy of the slightest consideration. We fear that there is some ground for the report, and that the venerable Prelate is fated to undergo some annoyance, for his steady and consistent maintenance of the articles and doctrines of the Anglican Church.

That the Bishop will come off victorious in the trial, we are most confident. If there is a single ecclesiastic in the realm of Great Britain less amenable to the suspicion of Romanizing tendencies or practices, it is His Grace of Exeter. Men may quarrel with the abstract correctness of some of his doctrinal views, particularly if the objectors have an inclination towards Geneva. Even these opponents, however, if possessed of intelligent and candid minds, must admit that none of the Bishop's failings lean towards the Vatican. During a long and active life, chequered extensively with the sharp lines of controversy, he has invariably presented a hostile front to the usurping pretensions of the Italian Prelate, and avowed the most loyal attachment to the Church of his native land. We have perused many of the documents on both sides of the question, in connection with Mr. Prynne's case, and unhesitatingly declare, that so far as we can form an opinion, the conduct of the Bishop has been unexceptionable in that matter. The incidental opinion (for it is merely an incidental one) which he expresses on the subject of confession, is so guarded, so moderate, and so Scriptural, as to deprive Puritanism itself of any decent course of complaint. Nay, many even of those not coming under the category of over High Churchmen, might complain with some apparent reason, that he does not go so far as the Book of Common Prayer would warrant him in doing.

Perchance we have exceeded our province as a secular journalist, in trenching upon matters more peculiarly pertaining to an ecclesiastical paper. Believing, however, as we do from the bottom of our soul, that the Bishop of Exeter is a noble and cruelly slandered man, we could not refrain from paying a tribute, however humble, to his truly Catholic virtues. We look upon him as the very type and personification of principle and moral courage. We admire his consistency in an age notorious for the very antipodes of that unpopular quality. We do homage to the unfaltering pluck (if we may use so familiar a term)—the genuine, indomitable, English endurance, which, from first to last has marked his official career. Future biographers will do him that justice, which his contemporaries but too generally withhold. And the pulses of those who warm at the recollection of Ken, and Beveridge, and Bull, will beat more rapidly at the sound of the honored name of HENRY OF EXETER!

A Word to Choirs,

FROM THE HOUSE OF BISHOPS.

Extract from the first Pastoral Letter, in 1808; Bishop White presiding: "There is another department of our religious worship necessarily left in some measure to discretion, which we know to be much abused in many places, and have reason to believe so in many more; not intentionally, either by ministers or their congregations, but probably to the dissatisfaction of both, yet too patiently endured by them. What we allude to, is the manner in which there is sometimes conducted, the otherwise pleasing and edifying exercise of psalmody. In this line there are employed persons who, being regardless alike of godliness and decency, presume to set themselves in contrariety to all the uses for which alone the art of music can with propriety display its charms within the house of God. Thus there are outraged the feelings of all devout persons, and not of them only, but of all who entertain a sense of consistency and propriety. On the ratifying of the Book of Common Prayer, an endeavor was made to give a check to this enormity, by the rubric preceding the Psalms in metre. We desire to recall the attention of the clergy in particular, to the provisions of that rubric. And we further recommend to all those who have the appointment of performers in the musical department, that, if possible, none may be appointed in whom there is not found a visible profession of religion, in alliance with an irreproachable conversation. But if, in any instance, it should be thought that the profession must of necessity be dispensed with, let it at the most be in favor of persons who are not capable of dishonoring the worship of Almighty God, and of disgusting those who join in it; for this is a censure we do not hesitate to lay on the conduct referred to."

The Political Massacre by the Pope.

The London *Leader* has the following article on the recent executions in Italy.

The *Globe* has honorably distinguished itself by being the first British newspaper to invoke indignation upon the horrible act of judicial cruelty recently perpetrated by the government of the Pope, in the execution of twenty-four political prisoners at Sinigaglia. We hope the British press generally will take up the indignant protest, and swell it into such a tone of remonstrance, as will, at least, teach the Pope that, by such conduct, he has a fair chance of being more execrated in England, as a man of blood, than the King of Naples himself.

What are the facts? Twenty-four men, between the ages of twenty and forty-six, who had been imprisoned since 1849 for political offences, that is, for partaking, with more or less notoriety, in the Roman national movement of 1848–9, are taken from the dungeons in which they had been confined, and, weak and haggard as they are, are led out into a public square in Sinigaglia—eight the first day, six the second, and ten the third—and are there shot by Swiss soldiers in the pay of the Pope. They go to their death bravely and calmly, shouting for Mazzini, and singing the *Marseillaise*. To the last it was not believed that they would be executed. Most of them were working men—poor, warm-hearted men, who had gone heart and soul into the movement for the liberty of the country, and some of whom had, perhaps, in their enthusiasm, done things which were not approved of by all the republicans themselves, though none of them were accused of any crime, other than what might be resolved into patriotism.

One of them, Simoncelli, belonging to a higher position in life than the others, is described as a truly noble, excellent, and amiable man; and for him great influence was used with the government, but all in vain. They were taken, all twenty-four from their prisons—one moment they marched through the streets, shouting for Mazzini; the next, their brains spattered the paving stones. Think of that—and think also that the Swiss soldiers who shot these men are under orders to proceed to other towns, and shoot other tens and twenties, and thirties, for the same crime, and under the same circumstances. Ancona is to be the next place visited.

A Credible Witness.

The Rev. Dr. Dixon, a distinguished Minister in the English Wesleyan body, and son-in-law of the late Rev. Richard Watson, gives the following testimony to the prosperity of the Church of England, in a letter to an American Methodist paper, Zion's Herald, published in Boston:

"Do not be startled: But there is more *true religion* in the Church of England, than any where else in the country. This Church is the only Protestant body, which is making progress in evangelical labors and prosperous advances.

"The Church of England is, as we think, the most prosperous body in the country. .... In the lower grades of the Church, there is a very large and constantly increasing body of faithful, laborious and excellent men, who are the ornament of their profession, and a blessing to the country. The large towns are full of these men, who are exercising a most powerful and beneficial influence."

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1851.—d6tf

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852.
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOSIAH LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11¼, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

CHURCH SCHOOL,

FOR Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:
Annunciation, Holy Apostles,
St. Peter's, Holy Communion,
Holy Evangelist, St. Thomas,
St. Luke's, Calvary, N. Y.;
Calvary, Brooklyn; Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11-3m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25–6m8

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox
Sep 11–6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4. 1851—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. jy24-tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je23 6m

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees:
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F. A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen, to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y. 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN HECKER, Proprietor.